

SAINT VINCENT DE PAUL

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

—◆—
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SAINT JOSEPH'S HOUSE
EMMITSBURG, MARYLAND
U. S. N. AMERICA

1903

EUROPE

FRANCE

MAY FOURTH, TWENTY-FIFTH ANNIVERSARY
OF THE NOMINATION OF VERY REV. A. FIAT AS SUPERIOR
OF THE TWO FAMILIES OF SAINT VINCENT DE PAUL.

May 4th, 1903, was the twenty-fifth anniversary of the nomination of Very Rev. A. Fiat, as Superior of the Congregation of the Mission and of the Company of the Daughters of Charity. It was on May 4, 1878, the day after the death of Very Rev. Eugene Boré, Superior General, that Father Fiat was proclaimed Vicar General, and on the following September fourth, he was elected Superior General by the Assembly.

The sorrowful epoch through which we are passing, prevented too public a demonstration of the sentiments of the Community; but in lieu of this, we felt pressed to manifest in a more impressive manner, our grateful and filial affection towards him who for twenty-five years has been the Head and Father of the Family of Saint Vincent de Paul.

In our chapel at Paris, in presence of the Relics of Saint Vincent which were exposed on account of the annual novena following the feast of the Translation, all the students of the Seminary and of the college received Holy Communion with sentiments of filial gratitude, awakened by this anniversary.

Later in the day, the priests from our various houses in Paris united with those of the Mother-House in offering their congratulations to the Superior General. Father Forestier, First Assistant, gave expression, in the name of all, to the grateful and filial affection which the labors ac-

complished by the Superior General within this long period inspired. He joined thereto the good wishes entertained by all for the venerated Head of the double Family of Saint Vincent de Paul.

In response, the Superior General said that he was much affected by the sentiments just expressed, and by the measures taken by the members of the Congregation assembled there around him. He recalled some incidents connected with May 4, 1878, when to his great surprise, he said, he was proclaimed Vicar General of the Congregation.

The Superior General added, that he blessed God for the joys and consolations vouchsafed him during the twenty-five years of his administration.

"The knell of trial," said he, "has sounded also for us, and times are threatening. Our works in France were so promising, our missions so flourishing; our seminaries filled with devout students well fitted for their functions; our training houses counted numerous subjects; but we tremble for the future." The Superior General said that, in his own heart, his confidence in God was unshaken, and that he hoped impending trials would not be so grievous as we have reason to apprehend.

After embracing the members of the Assembly, he gave them his blessing.

In consequence of the suppression of the schools conducted by the Daughters of Charity, to which the Association of the Children of Mary was attached, it became necessary to solicit a right to the indulgences granted thereto: the following faculty insures this right:

FACULTY ACCORDED TO THE ASSOCIATION OF THE CHILDREN OF MARY IN FRANCE, TO TRANSFER, IN CASE OF NEED, THE PLACE OF THEIR ASSEMBLY WITHOUT FORFEITING THE INDULGENCES—S. C. OF INDULGENCES, APRIL 29, 1903.

MOST HOLY FATHER:

Augustine Veneziani, Pro-Procurator General of the

Congregation of the Mission, humbly prostrate at the feet of Your Holiness, presents the following petition: In consequence of the actual suppression and of the liable suppression in France, of several establishments of the sisters, Daughters of Charity of St. Vincent de Paul, the Association of the Blessed Virgin Mary commonly designated under the title of the Association of the Children of Mary established at the houses of said sisters in virtue of a pontifical rescript of June 20, 1847, and of letters under the form of briefs, dated September 19, 1876, suffers great prejudice in being excluded from the place in which the young girls were accustomed to hold their assemblies; and in which, under the direction of these same sisters, they were enabled to fulfil their duties towards their Blessed Mother and perform the exercises of their association; for example: election of officers, receptions, consultations, etc.

To shield from ruin these associations,—so precious within the vineyard of the Lord, in fruits of salvation,—the supplicant, in the name of his Superior General, earnestly solicits that said association may without detriment to the indulgences with which they have been enriched, continue their usual devotions and exercises, either in the parish church in the vicinity of the house that has been closed, or that is liable to be closed; or if convenient, in other houses of the sisters which, although in the same place, have escaped the danger of suppression. That God, etc.

—The Sacred Congregation of Indulgences and Holy Relics, in virtue of the powers specially conceded to it by Pope Leo XIII., benignly grants, in case of need, the favor solicited, provided that the transfer of said associations be made with consent of the Ordinary. All to the contrary notwithstanding.

Given at Rome at the Secretariat of the same Congregation, April 29, 1903.

A. Card. TRIPEPI, *Pref.*

† Francis SOGARO, Arch. of Amid., *Secr.* ¹

Place of seal.

PARIS.—CAUSES OF BEATIFICATION.

By a Decree of the Sacred Congregation of Rites, dated December 2, 1902, and ratified by the Sovereign Pontiff, the Cause of the Carmelites of Compiègne, put to death during

1. BEATISSIME PATER, Augustinus Veneziani Pro-Procurator generalis Congregationis Missionis, ad pedes S. V. humiliter provolutus exponit quæ sequuntur: A suppressione jam peracta in Gallia vel peragenda plurium domorum Sororum seu Puellarum a Caritate S. Vincentii a Paulo, sodalitates B. M. V. Immaculatæ vulgo *le Filles di Maria* nuncupatæ, apud præfatas Sorores institutæ, vi Rescripti Pontificii, diei 20 Junii 1847, nec non Litterarum in forma Brevis diei 19 Septembris 1876, non parvum detrimentum sentient ex defectu sedis vel loci, quo puellæ convenire consueverant peracturæ, sub regimine earumdem Sororum, devotiones erga Bmam Matrem, nec non functiones Sodalitatis proprias, v. g. consilia electiones, officialium, receptiones, etc. Ad præcavendum igitur harum Sodalitatum,—quæ tot fructus salutis æternæ in vinea Dñi proferunt,—dissolutionem, humilis Orator, nomine sui Superioris generalis instantanter implorat, ut prædictæ Sodalitates possint, sine damno indulgentiarum, quibus ditatæ sunt, prosecui suas devotiones necnon functiones antea usitatas, vel in Ecclesia parœciæ, in cuius ambitu erat domus suppressa vel supprimenda, vel (si commode fieri possit) apud alias domos Sororum, quæ forte iisdem in locis a periculo suppressionis evaserint.

Et Deus, etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis præposita, utendo facultatibus a S. S. D. N. Leone Papa XIII sibi specialiter tributis, quatenus opus sit, benigne annuit pro gratia iuxta preces, dummodo tamen translatio præfatarum Sodalitatum fiat de consensu Ordinariorum.

Contrariis quibuscumque non obstantibus.

Datum Romæ ex Secr̃ia eiusdem S. C., die 29 Aprilis 1903.

Locus sigilli.

A. Card. TRIPEPI, *Pref.*

† Franciscus SOGARO, *Archeṽpus Amiden., Secrius.*

the Revolution, was introduced on the sixteenth of the same month. *Le Canoniste contemporain*, in publishing this decree adds a reflection which we heartily endorse: "It is known that the process concerning the ecclesiastics massacred in September 1792, at the Carmelites, at the Abbey, and at St. Firmin (St. Firmin was the Seminary in Paris, under the direction of the Lazarists), is at present introduced at Paris. In the happy introduction of the Cause of the Carmelites, we are gratified to note a presage of success in the Cause of our other martyrs at the close of the eighteenth century." (*Le Canoniste contemporain*, 1903, p. 117.)

On the glorious list of priests who confessed their faith even to the shedding of their blood, we read the names of Rev. Louis Joseph Francis; Nicholas Colin; and John Charles Caron, Priests of the Mission. (*Articles du procès de béatification*.)

GERMANY

Letter from REV. J. SCHREIBER, *Priest of the Mission,*
to VERY REV. A. FIAT, *Superior General.*

Cologne Nippes, January 26, 1903.

Permit me, Most Honored Father, to give you some details which will afford you pleasure, regarding two recent foundations: the new house of Flittard on the Rhine, near Cologne, and the large Orphanage of Tavel in Switzerland.

A good lady who had become acquainted with our sisters of Dunmwald, a neighboring parish of Flittard, while a patient in the hospital of the Sisters of Charity, desired to end her days among them. With this design, she offered to the Central-House of Cologne all her property, on condition that the sisters would support her as long as

she lived, and establish in her village of Flittard a small house for the exercise of works of mercy:—an *ouvroir*, and an economic school, in addition to which they would visit the sick poor in their homes. In fact, after being installed in the Central-House of Nippes, she placed certain resources at the disposal of the sisters, and in June of 1902, gave them her paternal house, which had been modified to suit the convenience of the sisters, while a building was erected on the grounds to serve as an asylum and an *ouvroir*. The new foundation was to bear the title of the Sacred Heart, and the Sunday following that feast was appointed for the solemn installation of the sisters.

On this occasion, the little house as well as the new structure was adorned with garlands and hangings; at the suggestion of the pastor, the good people of the village decorated their dwellings as for a great festival. A place was appointed at the entrance of the village, where the sisters were to be received by the Rev. Pastor, the children of the school, and the choir. About four o'clock two vehicles conveying the new sisters and several of their companions from other houses, arrived. The church bells rang out a joyous welcome, and the procession advanced to meet the new parishioners. Unfortunately, just at this moment a storm cloud that had already caused much apprehension, emptied its waters on the poor sisters and the beautiful procession. The good people, however, were not in the least embarrassed; they lifted their umbrellas, and in a beating rain several little girls, bearing emblems, moved out of their ranks and bravely delivered a touching address to honor and welcome the Daughters of St. Vincent. Happily, the rain soon ceased and the procession moved forward to the church, the Cross and banners at the head; then followed the school children and the singers chanting a devout Psalm; the good sisters brought up the rear; these were preceded and surrounded

by little girls carrying a garland which encircled the new mothers of the poor. The whole village on foot escorted the procession, reciting the chaplet. In the church after the *Veni Creator* was sung, your servant appeared in the pulpit to speak to the congregation of the blessings which the divine Heart of Jesus had bestowed upon the parish in sending hither the Daughters of St. Vincent. After the sermon, Benediction was given and the sisters were conducted to their new habitation, the same order being observed. Having arrived at the threshold, the Pastor halted, addressing a few words to the sisters and to the people; then, taking the keys from the cushion carried by a little girl, he opened the door, and having chanted the prayer of blessing, introduced the sisters into their dwelling; the pious foundress received them. Finally, all the apartments of the house were blessed and the clergy withdrew to the presbytery.

At the time of my writing, the works of the new foundation are going on prosperously and the people are full of gratitude to divine Providence for all the blessings the Daughters of St. Vincent have procured them.

I have now to speak of a still more important work which has been organized in a manner wholly providential: I mean the new Orphanage of Tavel in Switzerland. The Sisters of Charity have been in this locality, near Fribourg, for more than thirty years. The little school for the girls of the village has developed into an orphanage, and a sewing and industrial school whither the young girls of Switzerland repair that they may learn to render their lives useful by labor, and truly Christian, by piety and the morality of the Gospel. Ten years ago a small hospital was added for the sick of the district; and finally, the fervent priest who for many years has directed this interesting parish, has just completed a large edifice destined for divers works in behalf of youth.

This structure is intended, to be an orphan asylum for the district, and is to include an infant asylum, a primary school, and a cooking school; in fact these works are being carried on already, to some extent.

Having blessed and laid the corner-stone last April, as I informed you at the time, I went thither again on November third, accompanied by Sister Assistant, the Sister Superior of Dusseldorf-Derendorf, and a young sister destined for the new establishment, to be present at its opening.

On November fourth having reached Tavel in delightful weather, we assisted at a most consoling feast, all the honor of which, after God, we refer to St. Vincent and his Children. It had been arranged to combine on this occasion two solemnities; namely, the Fiftieth anniversary, of the Society of St Vincent in the Canton of Fribourg, and the opening of the Orphanage at Tavel. The program was as follows: At nine o'clock, Solemn Pontifical Mass was celebrated in the parish church of Tavel, by the mitred Canon, Mgr. Essaiva, who represented the Bishop of Fribourg (Geneva and Lausanne), detained at home by illness: at Mass, a sermon by the Director of the sisters; after Mass, solemn procession from the church to the orphanage, situated on the declivity of a beautiful mountain at the foot of which lies the village of Tavel. The youngest school children who led the march, were followed by the choristers and the village band. After these, walked the members of the clergy in choir costume; a deacon and sub-deacon in dalmatics attended the Director of the Sisters, who wore a cape; this latter was to perform the ceremony of blessing the house. A large number of regular and secular priests had come from Fribourg and the neighboring localities; in fine, all the inhabitants of the village figured in this varied and animated picture.

When the procession reached the level in front of the new building, a popular, devout hymn was sung, after which the whole scene was photographed; the blessing then took place.

After this ceremony the delegates from the different Conferences of the Society of St. Vincent, assembled in a large hall richly decorated, and there held an extraordinary assembly, which all the notables of Fribourg and of the environs attended. An edifying account was rendered of the works of the Society in the Canton of Fribourg during the fifty years of its existence.

The meeting was brought to a close by the discourse of the president of an association formed for the purpose of selecting orphans for the new institution.

At one o'clock the gentlemen repaired to the spacious building erected by the zealous pastor for the assemblies of the young people. The committee of the Conferences of St. Vincent had here prepared a banquet for the one hundred and sixty guests who had taken part in the double celebration. The feast was intermingled with toasts, choice musical selections, and songs by the young men of Tavel.

I must not fail to mention a pleasing incident which occurred at dinner: A telegram from Cologne was received announcing the happy election of Mgr. Fischer, Coadjutor Bishop, to the archiepiscopal See of Cologne; and I had the satisfaction of sending, conjointly with the Prelate of Fribourg, Mgr. Kleiser, a telegram of congratulation to his Grace.

The day closed with sentiments of joy and gratitude towards God, and thanksgiving to the venerated and generous pastor whom God had employed to effect this good work.

Please accept, etc.

JULES SCHREIBER.

AUSTRIA

OPENING OF THE ASYLUM "CLEMENTINUM" AT TOTZENBACH, NEAR KIRCHSTETTEN, FOR PATIENTS SUFFERING FROM CANCER AND EPILEPSY; ANNEX OF THE HOUSE OF INCURABLES AT VIENNA.

The following notice is from the pen of Sister Kupper, Superioress of the House of the Incurables, Vienna.

The opening of this establishment took place on the eve of the opening of the Month of Mary, within the octave of the Translation of the Relics of St. Vincent. The Archduchess, Marie Josèphe, who had recently accepted the patronage of this good work, was present at the ceremony, with her court and other illustrious personages. The Holy Sacrifice, celebrated by Bishop Zschokke, in the little chapel dedicated to St. Joseph, was followed by a discourse on the object of this charitable establishment, after which the various departments of the asylum were blessed.

The Archduchess was pleased to go through the house. She accepted a light breakfast, graciously inviting her numerous guests to partake of it with her.

Among the noted personages present, we mention the Mayor of Vienna, a fervent Catholic; the Government Representative; Pastors from the neighboring parishes; and the Director of the Sisters of Charity, Father Binner, whose presence was a subject of great joy to us, for he shared our gratitude towards God, who by this foundation has enlarged the tents of the poor incurables.

About two o'clock in the afternoon, the Archduchess took leave of us, having rejoiced all hearts by her amiable and gracious manner towards the sisters; she seemed well pleased with the little festival to which the children of the village and the firemen were invited.

The most happy day of these festivities was May seventh,

when the poor and sick took up their abode at the *Clementinum*. Twenty-four of these suffering creatures were gratuitously transferred by the Salvage Society in carriages to the Vienna station, and thence by rail in coaches expressly reserved for them.

Sister Kupper, Superioress of the House for the Incurable, with three of her companions, accompanied the sick to their new destination. Sister remarks that the *Clementinum* can be enlarged as necessity requires; in this way it will aid the House for the Incurable which cannot be remodeled. The air is pure and invigorating, on account of the adjacent forests and the wide expanse of ground around the establishment.

SPAIN

Alcorisa, May 8, 1903.

Letter from REV. ANGE MOREDA, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

I have been awaiting the return of our Missionaries who, thank God, arrived on the sixth in good health, after six months of absence during which they evangelized seventeen or eighteen villages. I can now give you an exact account of the missions.

During the year, the missions have been most fruitful, for the people corresponded admirably with the abundant graces that God bestowed upon them. Only one village failed, because of some peculiar circumstances, to profit by this benefit. All the other villages received the Missionaries with enthusiasm and deep religious fervor. These villages being hemmed in by the mountain are small and poor, hence, the Missionaries had much to suffer from cold and snow and had many privations to endure.

To prove that these villages derived great profit from the missions, I have only to state that in the largest of all, Muniesa, there were two thousand, two hundred fifty Communions. It can be seen therefore that every one of an age to communicate, approached the Holy Table twice. It is scarcely necessary to add that the majority of the villagers made general confessions, and that there is reason to bless God for the return of sinners who, for four, six, seven, eight, ten, fifteen, and even twenty years had not approached the Sacraments, and some of these had never entered the church.

God be praised for these blessed results! May all this, Most Honored Father, be a little consolation to your heart in the midst of the anguish and sorrow of the present time!

ANGE MOREDA.

TURKEY IN EUROPE

SALONICA.

On Wednesday, April twenty-ninth, the Ottoman Banking House was blown up by dynamite. This was but a continuation of the sad events hourly detailed in the papers. The stated number of victims was sixty-three; forty-two of these were Bulgarians.

The authors of these outrages declared in their trials that they simply wished to oblige the Powers to interfere in their behalf.

A knowledge of the historical situation of Macedonia will serve as a basis to the drama we are about to represent.

1.—MACEDONIA.

Macedonia, at present a portion of the Turkish empire, is situated at the north and east of Greece, extending as far as Constantinople. Its vast plains, fertile, but for the greater part uncultivated, reach from the Balkan mountains to the shores of the Mediterranean where we find the ports of Salonica, Onfani, and Cavalla. Comprising ancient Ser-

via, Macedonia contains three of the eight provinces which at present constitute Turkey in Europe. Salonica is the chief city of Macedonia.

Its antiquity.— When Greece was invaded by Xerxes, King of Persia, Macedonia was but an unimportant, mountainous canton inhabited by shepherds of warlike propensities, whose king was only a chief of the tribe, scarcely superior in any degree to his companions in arms.

But a marvelous fortune was in store for it: Alexander the Great was to attach universal renown to the title of King of Macedonia while, at a later date, the Apostle St. Paul was to address two of his Epistles to the inhabitants of Salonica, the capital of Macedonia.

Thessalonica (Salonica of the present day), the capital of the second Macedonia, being built upon the borders of the Thermaic Gulf, was first called Thermae and was the residence of a Roman pretor. This pretor was Cassander, (whence is derived the name of the peninsula, Cassander): he enlarged the city and gave it the name of his wife, Thessalonica, who was the daughter of Philip and the sister of Alexander.

Having ascended the throne in the fourth century before Jesus Christ, Philip was the true founder of Macedonia, the boundaries and influence of which he greatly extended. He was preparing to carry war into Persia when he was assassinated in 336. His designs were put into execution by his son Alexander the Great, but after the death of the latter, in 323, his empire was dismembered and Macedonia after being governed by various rulers, became a Roman province, one hundred fifty years before Christ.

The Jews were numerous here in the time of St. Paul, who was attracted thither by this consideration. Their synagogue, constantly frequented by the Greeks, furnished the Apostle with a favorable occasion of preaching in pres-

ence of Jews and pagans. The seed of the Gospel fell upon fertile soil and a flourishing community sprang up of converted pagans and Christians, which was increased by converts from Judaism. This induced St. Paul to address, as was before stated, two Epistles to the Thessalonians.

Modern Epoch.—Macedonia, claimed in turn by the Greeks, by the Emperors of the East or of Constantinople, and by the Crusaders, fell in the fifteenth century under the power of the Turks to whom it has since been subject.

The population of Macedonia is, at present, an agglomeration of different nationalities: Greeks, Jews, Servians, Albanians, Kutzo-Valaques, and Bulgarians. It consists of three provinces or Vilayets—a territory governed by a Vali:—Salonica, Monastir, and Kossovo (Uskub is the chief town). Slavs are in the majority in these three provinces and the Bulgarians are the most energetic portion of the population.

A recent much appreciated publication,¹ gives a general view of the situation from a Catholic point of view: "After the Crimean war, France wishing to construct a rampart between Russia and Constantinople, attempted to convert to Catholicity the Slavs of the Balkan Mountains and of Macedonia to whom was given the generic title of Bulgarians in opposition to the Slavs of the Servian principality. French or Polish missions established at Adrianople, Salonica, and Monastir, succeeded rapidly in converting some cantons. At Constantinople, a united Catholic Bulgarian community was recognized by the Porte, and Pope Pius IX., consecrated the head of the same in April 1861. But in less than a week after, this chief disappeared, deserting his post at the instigation, without

1. Bérard, *la Macédoine*. Paris, Colin, 1900.

doubt, of Russian silver, and the new community never recovered from this defection. At present in Macedonia, the Lazarists have missions at Salonica and Monastir." Their seminary of Zeitenlik, near Salonica, trains Bulgarian priests.

According to the author above cited, "all labor has not been lost and the fruits thereof may still be gathered." In 1896, when Prince Ferdinand, who governed the Principality of Bulgaria, wished to force the schismatic Bulgarian Exarch to come from Constantinople to Sofia, the latter refused: and, "as the Prince insisted or pretended to give formal orders from the Czar, the Exarch replied: 'Your Highness forgets that we know the way to Rome.' The present Exarch and many of the Bulgarian bishops were formerly students of the Franco-Catholic Propaganda; from 1860 to 1867 they attended the college of the Lazarists and of Catholic Missionaries." (P. 248.)

Contemporary Period.—The Turko-Russian War of 1877-1878 marked an epoch in the history of Macedonia, when victorious Russia dictated the treaty of San Stefano, March 3, 1878; almost the whole of Macedonia was wrested from Turkey which retained only the Greek countries of the south-west and the Chaldaic peninsula with Salonica its principal city. Thus Macedonia passed almost entirely into the Principality of Bulgaria of which Sofia is the capital.

Europe, united in the Congress of Berlin (July 13, 1878), proposed that Macedonia be restored to Turkey: this was the object of the twenty-eighth Article which imposed certain reforms on the Ottoman administration. These reforms however, were never carried into effect, and recently several European nations have demanded them.

Whence resulted the troubles that have arisen?—Gener-

ally speaking we may answer: The Bulgarians of Macedonia, without concerning themselves about the Bulgarian principality lying north of their country, turn their attention to Europe; among them are men who hesitate neither at crime, fire, nor the sword, and these place before the people this dilemma: Either liberty in Macedonia, or troubles that will not be limited by the Balkan mountains.¹

Such is the situation. Without this preface it would be difficult to understand the story of the crimes that have been perpetrated.

II.--RECENT EVENTS IN SALONICA.

*Letter from REV. F. A. LOBRY, Priest of the Mission,
to VERY REV. A. FIAT, Superior General.*

Salonica, May 8, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

Having been informed, on May first, of the troubles in Salonica, I set out that same evening to give the members of our two Families the encouragement and counsel they might need.

You are acquainted, at least in general, with the events of which I am about to write. On the morning of April twenty-eighth, a bomb exploded and set fire to the ship *Guadalquivir*, a vessel of the Maritime Service sailing for Constantinople. The vessel, which was still in sight of Salonica, was brought to port where it continued to burn. All the passengers, however, were saved, and the crew found a temporary asylum at the hospital of the Sisters of St. Vincent de Paul. On the evening of the same day, bombs were placed under the train coming from Constantinople, at a short distance from the terminus of the railway. The next evening the gas in the city was sud-

1. See *Questions diplomatiques et coloniales*, 15 Janvier 1903.

denly extinguished: bombs at the entrance of Salonica exploded and destroyed the gasometer. Another explosion of dynamite ruined the Ottoman Bank. By means of a plan suggested by an engineer, a petty Bulgarian grocer had excavated from his house to the bank a subterranean passage thirteen or fourteen metres in length. Then, by means of electricity and combustible matter, he accomplished the deed. The débris of the bank having caught fire, the hospital of the Sisters, which was in the vicinity, was threatened, as was also our mission: the Marines of the *Guadalquivir* by their courage and energy saved the hospital from the flames. During this time bombs from every quarter were flying through the city causing universal terror. On Thursday, March thirtieth, at one o'clock at night, eleven bombs exploded in the rear of the sisters' house. When I arrived, Saturday evening, a mournful silence prevailed in the city. I met only a few soldiers guarding the streets. Divers attempts had been made to destroy the place by dynamite, but these were defeated by the soldiers and police. The city was in a state of disturbance but it is gradually reassuming life and action.

The damage to the Sisters' house is limited to a quantity of broken window glasses.

On the evening of May fourth, I went to the Seminary of Zeitenlik. The Turks, authorized by the Consulate of France, came to make an investigation, but they arrested none of the Bulgarians employed by us nor any of the refugees to whom we had given shelter.

The Sisters at Salonica are about to re-open their dispensary and schools; there has been no interruption of the usual order at Zeitenlik, but there was great anxiety among our people. At present, the danger seems to have passed and we have reason to believe that we shall have nothing serious to apprehend for Salonica.

There has been trouble at Monastir also, where it seems

that bombs have been hurled at a mosque and a Greek school: the disturbance has been remedied but we know not to what extent. I intend to go there on the eleventh of this month.

We have some cause to fear for Coucouch, but so far we have heard nothing. I shall go there on my return from Monastir.

Please bless me, Most Honored Father, and believe me,
Your humble and devoted Son,
F. A. LOBRY.

Letter from REV. A. DORME, Priest of the Mission, Superior, to VERY REV. A. FIAT, Superior General, at Paris.

Salonica, April 30, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

I send you a few hasty lines to relieve your anxiety. Thanks, I believe, to the protection of the Blessed Virgin, we have escaped a disaster.

On April twenty-eighth about eleven o'clock a. m., the French steamer Guadalquivir left Salonica bound for Constantinople. A bomb thrown, it is said, by a Bulgarian passenger, broke the machinery and wounded several of the crew. The vessel took fire and burned so rapidly that there was scarcely time to secure a few papers and a portion of the mail. By a sort of miracle, and after strenuous efforts, all the passengers and sailors were saved. The wounded were brought to the hospital where, as you may well suppose, the Sisters of Charity, animated by the example of their Superioress, lavished every possible care upon them. The rest of the crew arrived in the evening in a state of utter destitution; Sr. Pucci exerted herself

to the utmost to procure immediately for them everything necessary. During the recreation after supper, towards eight o'clock, while conversing with the men belonging to the ship, we heard a heavy detonation from the southern part of the city. We were unable to account for the explosion. Two or three minutes after there was a second report at the opposite extremity of Salonica; this was caused by the explosion of the main gas pipe. The entire city was enveloped in utter darkness. Presently there was a sudden glare of light; our house shook; ten metres from the mission, the Macedonian insurgents had set fire to the Ottoman Bank. In a few moments the flames completed the destruction which the bombs had commenced. The window glasses in the hospital were shattered to pieces, but the damage went no farther. The sick and wounded were immediately removed to the Sisters' pavilion. As you may readily understand, the whole night was spent in fear and apprehension.

The marines of the Guadalquivir by their courage and devotedness saved the house of the Sisters, the hospital, the mission, as well as the church, from a disaster, the very thought of which makes us tremble.

I mentioned in one of my late letters, Most Honored Father, that probably we should have some trouble: we are now in the midst of it. The sisters' house adjoining the mission was literally crowded with Catholic families; among them the family of the Director of the Bank saved almost miraculously from the explosion of the bombs.

The people prayed, screamed, and wept, while without, a few metres distant, bombs were bursting and fires were raging.

The Blessed Virgin, to whom our church is dedicated protected us; I am convinced of this. The wind which infallibly would have brought the flames to us, subsided

during the catastrophe. By midnight the danger was over, but much excitement prevailed on account of the explosion of shells from the barracks, three hundred metres distant from the Bank.

The city is now in a state of siege; the stores are closed; all business suspended. Soldiers armed to the teeth prevent all traffic: Salonica resembles a cemetery.

About one o'clock today detonations were renewed quite near the mission. The soldiers arrested and killed, almost under our eyes, four of the insurgents whose bodies were carried away a little later in a rubbish cart!—Alas! how grievous are the trials that afflict us! When and how will all this end? So far, with the exception of the fears and anxiety attending our situation, we have been spared: the houses of our sisters, the mission, and the church are safe.

I hope that our Blessed Mother, in consideration of the devotions of the Month of Mary, will continue to watch over us. Relying solely upon her protection, I have again placed the mission of Salonica in her hands.

I beg you, Most Honored Father, to pray for us and solicit prayers in our behalf.

Believe me,

Your devoted Son,

A. DORME.

Letter from Sr. PUCCI, Sister of Charity, to our Most Honored Mother KIEFFER, at Paris.

Salonica, April 23, 1903.

At noon a mail vessel was seen in flames not far from Salonica. The whole city was soon in commotion. The accident is attributed to the explosion of a boiler. The wounded are being brought to the hospital; these are not numerous, and strange to say, have no marks of a burn caused by steam. The French Consul requested us to receive the rest of the

crew; who came to us in a truly lamentable condition; we have received in all forty-four men. It took a long time to procure linen and clothing for them and to prepare their beds. It is wonderful that no lives were lost... All spent a comfortable night with the exception of the chief engineer, who was so severely wounded that he could not sleep. Having sought in vain to find the cause of this explosion he seems convinced that it is the work of malice.

April 23th.

Early in the morning the Commander of the *Guadalquivir* came to the hospital; he shares the suspicions of the head engineer. They held a consultation and remembered that a remarkable looking individual was seen on board examining the machinery, etc. They communicated their suspicions to the police, that this man who was saved with the rest of the passengers, might be sought for. It was ascertained that he is a Bulgarian and that he took the morning train for Uskub. Orders have been given to arrest him at this station. At the hospital the day was spent in attending to the marines, and furnishing them with absolute necessities. In the evening about eight o'clock, a bomb exploded near us; then a second, and a third... we could count no more... for the firing of the Turkish soldiers mingled with the noise of the explosion. All the window glasses of the hospital were broken. In a moment, a fire broke out at the Ottoman Banking-house; the flame lighted up the hospital grounds and the heat was intense.

Happily, the French marines who came to us the evening before, guarded the tank where gas was held in reserve; and, thanks to a fire plug in the square of the church, they succeeded in saving our houses, but we were in danger until two o'clock in the morning.

During this time the city of Salonica was in a deplorable condition: bombs were flying in every direction; many other establishments were assailed. At the very beginning

of these disasters, the gas pipe was cut and the city was plunged into utter darkness. The family of the Director of the Bank and his employees, who were miraculously saved took shelter with us. The terrified patients of the hospital even the wounded, were also brought into our house which is separated from the hospital by a courtyard; they spent the night in the lower story on the floor. The discharge of musketry continued while our house was surrounded by Turkish soldiers who at the same time guarded the Bank. It is useless to endeavor to describe the anguish of our hearts. Prayer was upon the lips of all, and we threw medals in every direction, having unbounded confidence in Mary Immaculate.

April 30th.

This morning we assisted at Holy Mass in thanksgiving for our preservation. It is wonderful that any one escaped the danger especially since we have learned that all around us had been doomed to destruction. The Turkish police are most vigilant; at the entrance to all the streets, soldiers are posted with loaded guns. During the night more than two hundred Bulgarians, carrying dynamite, were killed; among them were popes in disguise.

At one o'clock p. m., while we sought a little repose, knowing that we would be deprived of rest during the night, we were surprised by the explosion of several bombs in the rear of our house, followed by a deafening discharge of fire arms. A panic took possession of all hearts. This time we fully believed that our house was assailed; but a moment after, we learned that a Bulgarian in the interests of Servia, who had taken lodging in a house quite near our school, was returning to his quarters laden with eleven bombs. Seeing himself pursued by the police, he ascended a little terrace, and after throwing his bombs, taking his revolver he said to the soldiers: "See how a brave man should die:" then this unfortunate creature shot himself.

On that same day was discovered the beginning of a tunnel which the Bulgarians had planned to undermine the Ottoman Bank: this tunnel was in the cellar of a grocer not far from our establishment. To get rid of the earth and stones from this excavation, the grocer daily sold to the Bulgarians who connived with him, sugar and coffee, which were no other than the stones enveloped in white paper. Fortunately all the dynamite did not explode, otherwise our house would have shared the fate of the Bank.

May 1st.

Troubles continue: bombs are still to be found everywhere. The insurgents are abroad under all costumes, even those of Turkish officers. The police service is rigid and most vigilant; Europeans are treated with much consideration. From six o'clock in the evening every one must be within doors. We still have the crew of the *Guadalquiver* with us.

The suspected individual has been arrested: no more doubt therefore, of the atrocious deed, the object of which was to draw the attention of the people and of the authorities to the seacoast; it was planned to set fire to the Bank at this time, on the evening of the twenty-eighth; but the attempt failed.

May 4th.

Dynamite abounds. Yesterday a young man in carrying a despatch to the telegraph office was arrested on a stairway; he was laden with dynamite.

Our house is carefully guarded by the Turks day and night; we are somewhat more tranquil; but our school etc., all closed!

May 5th.

We had a quiet night. The city is a desert, for from sunset not a living creature is abroad. In the subterranean passage prepared to undermine the Bank, papers have been found giving the most definite instructions with regard to the plan that had been formed for the destruction of the

city. Many copies of this plan have been discovered where-
in were pointed out the precise quarters in which the ex-
plosions were to be effected.

Now, let us see the means employed by divine Provi-
dence to save us.

The tunnel destined to reach the Bank crossed the gar-
den of the Hotel Colombo which is next to our house. In
making the excavations the diggers came in contact with
the sewers of this hotel. Finding their work thus im-
peded, they cut the pipe and afterwards closed both aper-
tures. The proprietor of the hotel, perceiving that the
sewer had no outlet, determined to have it cleaned out, not
suspecting the real cause of the stoppage. When the Bul-
garians saw that he was beginning this work, they feared
their evil design would be discovered, and hastened its ex-
ecution, though they realized that incomplete preparations
might render it ineffectual, as indeed proved to be the case.

To-morrow our crew start for Pirea where they will take
the steamer for Marseilles.

SISTER PUCCI.

*Letter from REV. L. PROY, Priest of the Mission to
VERY REV. A. FIAT, Superior General.*

Monastir, May 3, 1903.

MOST HONORED FATHER

I address you a few lines to assure you of our well-being.
Although we fear somewhat that the troubles of Salonica
will be renewed here, yet I do not believe that the insur-
gents will disturb the mission which has always favored
the Bulgarians.

All your Children of Monastir are engaged in their
school duties and in works of charity. They pray for you,
since at this period you also are being severely tried.

LUCIEN PROY.

Letter from REV. GUSTAVE MICHEL, *Priest of the Mission.*

Coucouch, Macedonia, March 8, 1903.

REV. AND VERY DEAR CONFRERE,

The grace of our Lord be ever with us!

Mindful of our former friendship, I appeal to you in all simplicity, soliciting your interest in behalf of a work intrusted to me by Divine Providence. For the last year I have been stationed at Coucouch, an important centre of Macedonia, in one of the residences of the Bulgarian mission. I direct a Catholic school and an orphanage for boys. Alas! the condition of the country is most lamentable and most deserving of compassion. The European journals must have given you detailed information on this point; what they state is indeed too true. The distress is appalling on account of this continued insurrection: no bread and no money to buy any; people are selling their household goods to get a little money to purchase provisions. The number of orphans of both sexes has greatly increased; we have reached our extreme limit, and yet there are daily new applications for admission. It is impossible to receive any more children.

Although the cost of maintaining each orphan is considerable, still it is out of the question to meet the expenses of the whole body. And yet, the case would not be so desperate if we had only to provide for these poor, forsaken innocent victims of the insurrection and of the misfortunes of the times; but every day there are incessant appeals at our door for a little bread. Oh! how happy we would be if some charitable soul would come to our aid.

The smallest offering will be gratefully received. All who assist us in any manner whatsoever may rely upon the prayers of the orphans. If you can assist us, I beg you to write to Zeitenlik, near Salonica.

Please to accept, et c.

G. MICHEL.

[illegible]

Archconfraternities of the Most Holy Trinity, of the Blessed Sacrament, of the Sacred Heart of Jesus, of the Sacred Heart of Mary, of the Holy Rosary, of the Holy Agony, Associations of the Children of Mary, of Saint Joseph, for men; of Saint Ann, for women; of the Propagation of the Faith, of the Holy Infancy.—Scapulars of the Passion, of Mount Carmel, of the Immaculate Conception, of the Seven Dolors of the Blessed Virgin.

SPECIAL CHART OF THE WORK OF THE HOLY INFANCY. AND RESULTS OBTAINED DURING 1901—1902

DESIGNATION.	SHANG-TCHE-LY		TCHE-LY		TCHE-LY		TOHE-KIANG		KIANG-SI		KIANG-SI		TOTAL
	HAI	NORTH	WEST	EAST	WEST	EAST	KIANG		NORTH	EAST	SOUTH		
BAPTISMS of Pagan Children.....	413	4,831	20,782	492			4,115		3,401	2,899	1,257		38,199
CHILDREN redeemed.....	"	"	19	"			27		"	11	"		57
INFANTS placed with nurses.....	"	339	1,070	3			970		255	505	233		3,275
ORPHANAGES	"	2	1	"			6		2	"	1		13
	"	57	21	"			116		21	3	35		255
	"	9	5	"			7		3	7	2		34
SCHOOLS	"	552	618	17			774		235	426	131		2,753
	"	38	8	10			8		22	14	12		116
	"	700	182	51			229		780	312	207		2,463
	"	22	12	7			15		9	20	4		82
FARMS AND WORKSHOPS	"	540	207	20			623		875	635	123		3,025
	"	1	1	"			4		"	2	1		14
INDUSTRIAL SCHOOLS	"	28	21	"			72		"	4	16		145
	"	6	11	"			14		6	9	1		47
CHILDREN placed in Christian Families during the year.....	"	152	450	"			595		310	388	20		1,915
	"	60	35	"			25		6	51	48		225
" " " preceding years.....	"	830	424	15			695		154	540	"		2,650
GENERAL TOTAL of Children belonging to the Holy Infancy....	"	2,281	2,168	106			2,791		2,196	1,817	813		12,172
PHARMACIES.....	1	10	3	"			8		4	7	2		36

CHINA

*Letter from REV. R. DE JENLIS, Priest of the Mission,
to Very REV. A. FIAT, Superior General.*

Shang-Hai, April 16, 1903.

You will be pleased to learn, Most Honored Father, that the voyage of the eight young travelers who set out upon their journey, March eighth, has been a prosperous one. With the exception of a dense fog which delayed our vessel eighteen hours within a few miles of Shang-hai, the weather was delightful. Very few of us had any experience of the inconvenience of sea-sickness.

When the steamer put in at Colombo we were cordially welcomed by the Oblate Fathers of Mary, and by the Fathers of the Foreign Missions at Singapore, Saïgon, Hong-Kong, although our coming had not been announced.

At Shang-hai, alas! our worthy Father Boscat was not able to meet us, nor to do the honors of his house, not even to celebrate the feast of Easter. He has been very ill, but the Sisters of Charity take the best care of him. He is doing well now, and our visits afford him much pleasure.

In a few days I shall continue my journey to Ki-ngan, and shall have the good fortune to travel part of the way with his Lordship, Mgr. Vic, who is now at Shang-hai. All rejoice, Most Honored Father, at the arrival of this little reinforcement, but they hope that it is only the advance-guard of a more numerous army of young Chinese Missionaries.

Compassion for the trials of our native land seems to increase in proportion to the distance that separates us from her; may our Immaculate Mother and our Holy Founder aid you in these trying times, by their powerful intercession.

René DE JENLIS.

We have also cheering news from Tchou-San, where the new Seminary has been installed whilst awaiting the completion of the house now being erected at Kia-Shing, which building it is hoped will be ready in October.

Father Salavert writes from Ting-hai (Tchou-San), March 29th :

We have learned with pleasure that we may look forward to the arrival of several new students or seminarians, for our house in China: these are just what we wanted now that everything seems in running order. From the day whereon we were so favorably installed, the good God has not ceased to bless us, even visibly. Our little family, of eighteen persons, has proved even a greater success than we could have hoped for, at first. All enjoy good health and are in excellent spirits too.

NORTH TCHE-LY PEKIN

We gladly insert the subjoined letter wherein mention is made of the Seminary which is the principal work for each of the missions. We intend to have ready for the next number of the *Annals* the photographs referred to, of the seminaries and their directors.

Letter from REV. C. M. GUILLOUX, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Pekin, April 26, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

I hope that you will be interested in the little photographs of our two seminaries, which I am sending you. They will prove to you that the Boxers have not succeeded in exterminating us: never before have we had so many seminaries, nor so many catechumens. Never so many seminarians: the opening in September having furnished seventy-eight new ones; as to the catechumens, prior to the recent disturbances the number of baptisms registered for adults did not much exceed one thousand five hundred, whilst last year it reached three thousand six hundred, and

the present year gives promise of five thousand, despite the efforts of the demons to discourage the catechumens.

For the duties of direction and teaching in our two Seminaries we are only three European priests, with two Chinese confrères; but Chinese literature is taught by six lay professors. We are gradually adding to the course some branches which please our students and tend greatly to develop their intelligence.

Last year, we had nine good priests and we shall have as many next year; yet, the number of laborers does not suffice for the abundant harvest we have in prospect. The spirit of the Seminary is perfect; greater docility, piety and application could not be desired. Hence the happiness we experience in the fulfilment of our duties.

Deign, Most Honored Father, to bless us all, professors and students, and believe me.

Your very humble and obedient Son,

C. M. GUILLOUX.

*Letter from REV. PAUL DUMOND, Priest of the Mission,
to REV. J. M. ANGELI, at Paris.*

Pao-Ting-Fou, March 3, 1903.

REV. AND DEAR CONFRERE,

The grace of our Lord be ever with us!

At present, I have at the catechists' school, twenty-four promising young men who, in six months or a year, will be valuable auxiliaries to the Missionaries. Through God's favor, it is not catechumens that we need, but rather teachers to instruct them. Hence, I availed myself of the very first opportunity to re-establish this school for catechists. These young fellows live in community only during the two or three years that they are engaged in their studies;

they afterwards remain at home like the rest of the people and lend us their concurrence only during the winter and a part of the spring. Two advantages result from this: first of all they give good example to the other Christians and make excellent heads of families; in the second place, they are not a charge to the mission save during the school session,—that is six months of the year.

To-day in balancing my finances for this work, I find myself still the possessor of fifty francs that you had the goodness to send me, May 12, 1900.

In consequence of the disturbances of that year, I have yet to thank you, or at least I do not remember to have done so. I wish to thank you most sincerely. These fifty francs will enable me to keep my twenty-four students at school fifteen days longer. I would like to send you the photograph of these eleven catechists; you could see that they are most promising; unfortunately, however, I have not taken the picture. I send you that of our church.

Last year we baptized one thousand adults and this year the harvest will not fall short.

P. DUMOND.

TCHE-KIANG

On March 2, 1903, Father Louat, *Priest of the Mission*, wrote to the Director of *Les Missions Catholiques*:

Seeing me again at your door, where I stand and knock, you will perhaps say: "Here is a poor man who comes often to ask for his morsel of bread." This is true. I do come often, but it is for my catechists that I beg, and as I know that your readers love this work, I already count on their generous aid. I am in a thriving district, one that grows steadily. I even find its growth too rapid, when I look into my purse. At the close of the present exercise, I shall have more than three hundred adult baptisms, and if friends will furnish the needful resources, I hope to have more

than five hundred next year. These numerous conversions, despite the slender means at my disposal, show the finger of God. My hand is as it were, forced to the work. We are far from going in quest of souls, for those who come to us, occupy us sufficiently; they seem rather to crowd upon us. Indeed my catechists who occupy the outposts, frequently write me letters similar to the one now before me.

“Father, for the past fifteen days I have been at N..., sixteen kilometres from the chapel which you confided to me. A new Christian settlement is being raised up here, and I cannot remain deaf to its pleadings. Everything is arranged, the chapel and its furniture have been supplied by these new catechumens. I had only to come and occupy the place. There are one hundred well-disposed catechumens, but they are unable, without a catechist, to direct themselves. Tell me whether I ought to desert them or abandon, for the time being, my old chapel.”

As the oldest Christian settlement is, as it were, “weaned”, I generally direct the catechist to give the milk of the word to the newly-born, and leave the others to manage for themselves. However, in acting thus, I perceive that I make a great mistake; I am like a general who would leave his advance-guard to carry a new position without establishing a post of occupation in the old one. The enemy could return to the place abandoned and cause a painful surprise to those, who know not how to defend it.

Here is a dilemma from which I am unable to extricate myself. Without sapeacs we can have no catechist. Now the catechist is the true savior of these souls: he it is that visits them everywhere, instructs them and prevents them from being deceived by their friends who are still Pagans. It may be said that the Missionary only reaps the harvest which the principal catechist has prepared for him. In our missions of this part of China, the catechist's work is a

very important one. His salary, nevertheless, is quite small; I give to each, two hundred francs a year; with this they must provide for the maintenance of their family. Often-times the wife of the catechist shares equally his labors, by instructing the female catechumens; hence, these two hundred francs are well earned. Any among your readers who would wish to provide for a catechist, would thus make a good investment for Heaven, since they would surely minister to the salvation of many souls.—*Les Missions Catholiques*, May 8, 1903.

PERSIA

*Letter from REV E. DEMUTH, Priest of the Mission, to
VERY REV. A. FIAT, Superior General.*

Ourmiah, April 11, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

Mgr. Lesné has just informed me of your decision concerning me, on the occasion of the establishment of a new house in the Province of Ispahan, and he has notified me to set out as soon as possible for the said mission.

To-day, therefore, on the eve of my departure from Ourmiah, my heart urges me to renew to you the expression of my filial obedience and my most devoted attachment to the Congregation, my mother.

At this time, especially, I entreat you to give me your blessing.

A new kind of life, very different from that I have hitherto led, is now imposed upon me, with the responsibility of an apostolic ministry which must be most laborious in this Province of Ispahan, as there is question of nothing less than laboring for the salvation of about

thirty-thousand souls, scattered through eight large villages or dwelling in the city of Ispahan itself.

For a long while the people have been desirous of our coming to these parts. Even quite recently, when I passed through Téhéran, a number of Armenians, in moving terms, strove to lay before me the spiritual destitution of their compatriots, almost entirely abandoned, and a butt moreover, to the contradictions of the unorthodox.

When these lines reach you, I shall be far on my way to our new mission, which I shall reach only about the end of May; but immediately on my arrival it will be both a pleasure and a duty to send you the details of my reception among our Catholics.

E. DEMUTH.

Letter from SR. TARDY, Sister of Charity, to Most Honored Mother KIEFFER.

St. Joseph's House, Gate of Kasbin, Téhéran, February 10, 1903.

MOST HONORED MOTHER,

The grace of our Lord be ever with us!

Permit me to write you some details of our mission and our works. Located in the center of the Armenian quarter, St. Joseph's House, of the Gate of Kasbin, at Ourmiah, occupies an area of six thousand, two hundred forty square metres. Our works are: the Dispensary, Charity Hospital, European Hospital, a day school for girls, and a school, both extern and intern, for boys.

Crowds of sick of every nationality visit our dispensary daily. Chaldeans, Armenians, Georgians, Prussians, Persians, Turks, and Guébers, come in turn to solicit our care. All these poor people profess very different forms of religion. We minister, on the same day, to the wants of

Catholics, Schismatics, Mussulmans, and even to the followers of Zoroaster, or Fire-Worshippers.

During these latter years, baptisms have been more numerous than ever at our dispensary. Each in turn, according to vocation, we have the inexpressible delight of opening heaven to the little infants who are brought to us in a dying condition. In these moments of celestial joy we are best able to comprehend the sublimity of our vocation as missionaries, and then we return thanks to Almighty God, for having granted us this precious favor. To gain souls to God, what sweeter privilege! To secure such an opportunity, we would willingly go to the extremities of the earth!

We have had, moreover, the consolation of witnessing the return of many souls to God—sincere and solid conversions.

In our classes, our pupils learn French, Armenian, and Persian. The two last-named languages are taught by *mirzas* (*professors*), to whom we pay twenty-one dollars a month. This expense, Most Honored Mother, weighs heavily upon our not-well-filled purse. For our own maintenance, that of our numerous intern children and our other works, our sole assured resource is what we receive from the Propagation of the Faith. Our dear mission of Teheran, the poorest of all, receives less than any other! Had we more abundant means at our disposal, we might accomplish much more good: but alas! funds are wanting and these dear souls that we came so far to seek, are snatched from our grasp by Protestants and Schismatics! Our hearts bleed at this sad spectacle, and we ask Jesus, the Father of the Poor, to inspire charitable souls with the salutary thought of coming to our aid in our poverty.

As to our classes, I must tell you that our pupils, both boys and girls are very intelligent, having a remarkable aptitude for the languages. They make very satisfac-

tory progress, learning in a short time to speak and to write French.

The children who attend our classes, as well as those of our orphanages, are Armenian or Chaldean. Quite recently we were obliged to admit several Persians. If these continue to be attracted towards us, we must shortly open a special class for the Persians who seek admission.

Every day our pupils of the extern female school devote two hours to acquiring a knowledge of the duties which will make them useful women, and they succeed admirably. In tapestry, the brightest colors are the favorites here; our pupils, could they choose, would be charmed with a combination of all the tints of the rainbow within a space of about four inches. Our little orphan girls are in school all morning; in the afternoon, they are employed in the workroom.

Some of our children, originally schismatic, manifest, admirably, their firmness, by remaining always good Catholics. Two of our orphan boys of the same stamp, are now in Rome, at the Armenian Leonian college, pursuing their ecclesiastical studies.

Our privations are severe and our trials continual; for, at every turn, we are called upon to strive against the ill-will and insincerity of the schismatic Armenians and the Protestants. Frequently, alas! we can present to our Lord only our tears and the thorns that have pierced our hands to blood. The field intrusted to our labors is of a specially arid soil; for it is much easier to make the conquest of a new nation to our holy religion, than to bring back to sound doctrine those whom pride and independence have entangled in the paths of error. Nevertheless, Most Honored Mother, all the bitterness, even all our sufferings are forgotten when our old pupils are assembled around us for the religious solemnities. Our graceful little chapel is too small when pious anniversaries bring back to the nest

so many birds that had winged their flight. Sweet tears flow from our eyes as we contemplate, prostrate before their divine Redeemer, this youthful multitude saved from the nets of Satan! Then do we recall to mind that sacrifice is the price that must be paid for souls, and we ask our Lord to grant us the courage necessary. Our excellent Missionaries testify, under all circumstances, their sacred and fraternal devotedness. Twice in the year—December eighth and March nineteenth—High Mass and Vespers are solemnly chanted in our chapel. For a moment we yield to the illusion that we are in our native land and that we have been transferred to our dear Mother House. But, soon, the distressing accents of our harmonium-clarion rudely awaken us from the pleasant dream; and our voices strive to drown or soften the groans of the poor harmonium, which pleads with all its remaining strength for a suitable instrument to replace it. To relieve our aching ears, and for the preservation of our lungs, may its ardent prayer be answered soon by generous hearts!

Despite Mussulman fanaticism, the Persians are kindly disposed towards us, because we take care of their sick and we gather in their orphans. These infidels, in whose midst we live, have the most exalted idea of our holy state and style us in turn: *Tarkedonias faranguies* (French virgins), or *Dorters Khodha* (Daughters of God).

The higher class evince much respect towards us. Nearly all of them speak a little French. Not long ago, a Persian Minister said to me: "Ladies, the French language is the most beautiful after the Persian; for us Persians, it ranks second." The Prime Minister of the kingdom, His Highness Atabek-Azam, treats us with marked benevolence. Perceiving us one day, as he rode in his carriage, he had the condescension to inquire how we were getting along, and whether we were happy at Teheran. Having answered that owing to the goodness of His Majesty Mozafareddin-

Schah, and to the constant protection of his Highness, we were perfectly satisfied; the Grand Vizier appeared delighted with my reply; then speaking French, he added: "I too am pleased to see you, and it is my desire that you be always happy here."

Be pleased to accept, etc.,

SR. TARDY.

Letter from SR. ESCOUT, to SR. N..., Sister of Charity.

House of Providence, Ourmiah, February 15, 1903.

MY VERY DEAR SISTER,

The grace of our Lord be ever with us!

The interest manifested by you towards me in the various circumstances under which I have had occasion to address you, encourages me to say something to you relative to the works of my new home. Notwithstanding the poverty of the country and the slow progress of civilization, our works are quite prosperous; they would be still more so, did our resources permit their extension; my Superioress must contract her heart to the limits of her purse, especially when poor abandoned little ones are offered her and she cannot accept them. There are now in the house forty orphan girls, we have room for one hundred or more, but what of the means of sustenance! Here no one gives anything!

The Germans and Protestants have more than one hundred in each of their houses. However, to do justice to the Persians, when they have any children to be provided for, it matters not of what religion, they first seek out my Sister-Servant, who takes as many as she can, in order to restore them to our holy religion, and by proper training convert them. They remain with us until their marriage; they are not given in marriage—notwithstanding the cus-

tom of the country—before the age of sixteen. Parents marry their daughters at the age of twelve, and their sons at sixteen: neither are remarkable for sense at these ages; hence, they never meet alone, but are always under the care of the mother of the young man. Six of our children were married since January; so we were busy enough with wedding trousseaus. This is not so complete as in France; the sisters contribute, generally, a dress, a pair of trowsers, or a shirt; this being all their means will allow them to do. At the risk of wearying you, my dear Sister, I would like to describe a Chaldean wedding; you are so indulgent that I do not hesitate.

To form an idea of this, let us transport ourselves to the time when Jacob asked for Rachel. To begin with, the relatives of the young man come to inquire whether there is any young girl to be married: sometimes they have already made her acquaintance. When the answer is in the affirmative, they go in search of the young man that he may meet the one destined for him; rarely does he choose for himself. On his arrival, the young maiden is summoned, and according to custom she offers him a cup of tea; although not informed of what is going on, she understands pretty well, and whilst very modest in her demeanor, she tries to get a peep at the visitor. After her departure, the young man is asked if she pleases him; when the answer is "Yes," the settlement of the affair only awaits the young girl's consent; should her response to the questions of the Superioress be: "You are my mother," preparations for the coming event may be begun at once.

When she is married in the city, only one morning of excitement and all is over; but it is quite different when the aspirant is a young man from the the village. On the eve of the appointed day, there come twenty men and women, without the husband, playing upon drums and bag-

pipes; these people have started in the early morning. It does not require much time to set the table, as the orientals eat from the same dish, without spoon or fork. Later, the men are sent to sleep at the Mission and the women are lodged with us, in a separate apartment; the bed is in keeping with the table, they lie side by side. Next day, the men arrive, all dancing; until the bride is dressed, this must be borne with! When she is ready, two women support her in their arms, for she would not be allowed to walk alone; she is completely veiled, none of the guests seeing her face. She is then seated on horseback, the men, with their arms around one another, still continue the dance, about fifteen of them keeping step in a very droll way. Once she is mounted, the caravan moves forward; they reach the village church,—a Chaldean priest marries them. After the reception of the Sacrament, the face is uncovered, then...so much the worse should it be Lia instead of Rachel.

The children of our house are very much sought after, because they know how to sew, and wash; they bake our bread and their own every day, and are thoroughly instructed in their religion, therefore they make excellent mothers of a family.

My description has been rather lengthy, I beg you to pardon me, dear Sister, I must hurry on to give you some information about other works. One of these, especially consoling, is that of the extern children more than one hundred and thirty of whom attend our classes daily. I have seventy of these children at the asylum and, as a rule, they are intelligent and submissive.

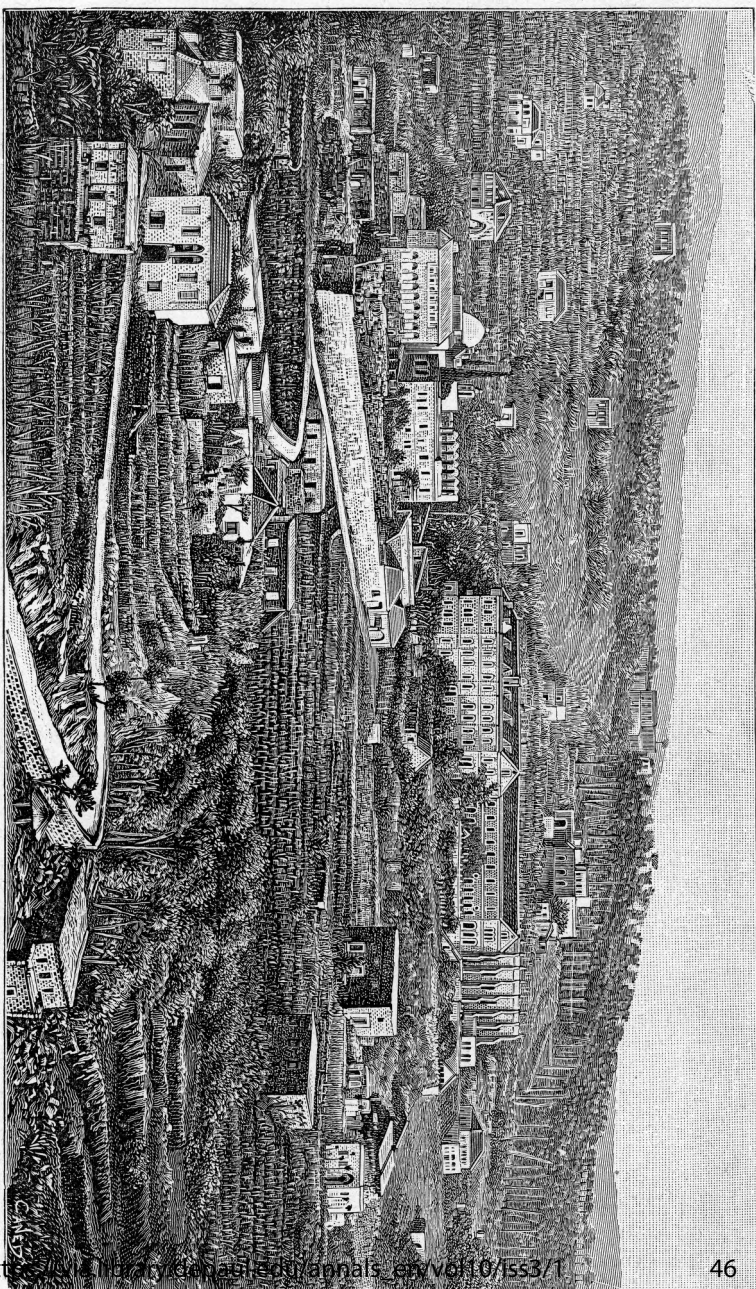
But my heart aches when I see them coming, as they do, in this intensely cold weather, their little feet bare, and scarcely rags enough to cover their shivering frames. How I wish that I were able to provide good warm clothing for them, but alas! this is impossible! I kindle a good fire to

warm them and this is all that is in my power to do... My Sister-Servant has under her care many village schools, she pays a salary to an assistant teacher, and visits these classes occasionally. From the beginning of January, the ground is covered with a deep snow, which often freezes; as soon as the weather moderates, we are to accompany Sister on her visits, that I may replace her when I shall have learned the language.

These villages are the property of Mussulman lords, but they hold the sisters in the highest esteem; they also treat their subjects with great mildness. Very recently one of them said: "I am very glad to have Catholic subjects, send me as many as you can." And the wife of a Mussulman general, added: "If we do not go to Tiflis, my husband will have a castle built in the village of Zoumalann, in order to live in the midst of Christians." All this my dear Sister, is very consoling, making one love this land of Persia, whither obedience has sent me.

If the Mohammedans speak in this manner, you may judge of the sentiments of the Christians themselves; every word from a sister is Gospel to them. My good Sister-Servant has not a free moment. Being well versed in the language, she is, in turn, judge, advocate, cashier, and must hold the divan, as they say, a part of the day. She reconciles the daughter with her father, the wife with her husband. Two women came not long ago, to seek counsel of her in regard to a circumstance in which they were undecided how to act, but as the more interested individual of the two did not appear to relish the course of conduct advanced by Sister, the other woman said: "I do entreat you to follow our Mother's advice, I made the same resistance last year, and I bitterly repent of having done so."

One of the greatest trials of my Superioress is the lack of resources that would enable her to care for the sick in the hospital; now and again some poor woman is received



SYRIA. — COLLEGE OF ANTOURA UNDER THE DIRECTION OF THE LAZARISTS
The dome on the left is that of the chapel of the Visitation.

there, but to her keen regret, this is all that she is able to do. We could easily accommodate thirty patients, but for this a regular income would be required, and our only resource is Providence. It is true, our good God will demand an account only of the talents that He has bestowed, and this thought partly soothes the anguish one experiences in the face of miseries that one is powerless to relieve. I rely upon your indulgence to forgive this too extended letter. Our Most Honored Mother always manifested so lively an interest in the Persian mission, and I am so happy here that the mouth, or rather the pen, speaks from the abundance of the heart, and I could not do otherwise than enter into details, knowing that you are never indifferent to anything that concerns me.

I have our little children pray every day for our venerated Superiors who are so much in need at this sad time.

Believe me, etc.

SR. ESCOURT.

SYRIA.

ANTOURA

Father Coulbeaux, Priest of the Mission, has addressed to the Director of *Les Missions Catholiques*, the following :

Permit me to send you some notes borrowed from memories of a brief sojourn at Antoura.

As the traveler enters the Bay of Beyrout, Lebanon appears like an imposing chain of mountains running from North to South. Massive steep rocks, rising one above the other, form a sort of gigantic ascent. Oak trees with dense, dark green foliage have forced their roots into all fissures of the rocks; with these, along the round sandy eminences, are mingled groups of pine-trees.

Owing to its varied altitude, this region knows, at the same time, the four seasons of the year. "Therefore," say the Arab poets, "Lebanon bears Winter on his head; Spring blossoms on his shoulders; fruit-bearing Autumn rests in his bosom; whilst Summer seems to repose at his feet, along the seashore."

Entering Beyrout, one cannot fail to admire the site of this city surrounded by gardens. The sides of the mountain are covered with tapering terraces planted with mulberry-trees, vines, and walnut trees.

The houses are scattered among the gardens which the Libanese have succeeded in laying out among the rocks. The shade of the oak and pine, the verdure of the mulberry-trees, and the vines, form an agreeable framework. The vine-stocks run freely around the trees and over the walls, or creep along the ground-plots. In the midst of all, the small square houses with terraced or tiled roof are a most charming feature of the landscape.

Above the groups of habitations, emerging from every direction, one notices the pretty steeples, or rather the cupolas, which seem to crown the parish churches, the domestic chapels, and the many convents to be found in the villages.

It is in the centre of this picturesque and imposing natural scenery, about three hours' journey from Beyrout, that one comes upon Antoura.

Our college there, is a model educational institution. Its site, an isolated one, above the heated, stifling, humidity of the cities along the shore, is, for its students a preservative against physical anemia. I shall say nothing of the wise arrangement of the classes, nor of the perfect order that responds to all the needs of the household and of discipline. Its reputation is well established. This has been demonstrated even from an early date by the number of its students, who flock from the neighboring regions, from

Egypt, and even from Bagdad. The number is filled every year! Three hundred students!

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* * *

At Antoura, there is a convent of the Visitandines. Like those in France, this convent joins to contemplation the education of young girls.

A French instructress has, with admirable devotedness, bound herself to the requirements of the cloister in order to teach our language, and to give to the young Libanese, that complete refinement and polish which the native sisters likewise desire for their pupils.

The establishment of the Maronite Visitandines dates much further back. It may be traced to the Rev. Jesuit Fathers who dwelt in their mountains in the eighteenth century and who, discovering in many young persons under the care of their ministry, a religious vocation, had introduced in their favor the Rule of the Visitation, as best suited to their aptitudes.

The monastery of the Visitation at Antoura is, like the violet resting in the shade of the oak-tree, timidly sheltered under the tutelary protection of the college conducted by our confrères. A pathway is the only separation between the two inclosures.

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On the summit of a mountain about an hour's travel further on, the monastery of St. Elias, inhabited by the Antonines, was pointed out to us.

Here, as elsewhere in all the Maronite convents, the law of monastic poverty does not impose upon its members a discipline uniform and unbending under all circumstances.

Repasts are not taken in a common refectory. Each one has, in her cell, a little housekeeping arrangement of her own, like the Beguins of Belgium. Those whose relatives are not poor, receive assistance from them periodi-

cally,—but not in money— whilst others in the neighboring cells suffer from hunger. Here is fatally repeated the abuse which St. Paul condemns: “*Alius quidem esurit, alius autem ebrius est.*”

* * *

These items were given me whilst we were passing through a grove of mulberry-trees on our way to a shady platform under the old oaks.

Thence, we could enjoy a gorgeous view of the Bay of Beyrout and of Djounia. We were soon followed thither by refreshments sent by the Rev. Mother Prioress, according to the hospitable custom of her country: water-melon, wine, fresh water, coffee.

“—Are vocations numerous?” I asked.

“—Yes, fairly so.”

Religious women, it appears have no difficulty in gathering recruits: for this is done either by the voluntary choice of young persons who are called to the perfection of the Christian life, or by the inclination which families evince to send thither such of their daughters as are not asked for in marriage. To this custom may perhaps be attributed the relaxation of the austere laws of poverty to which allusion has already been made.

* * *

The Libanese constitute in the Ottoman empire, a small autonomous principality, the shores of the Mediterranean to the west, forming the natural frontier to their territory. But the convention of 1860, which secured *self-government*, to the Libanese, claimed from them, for the central administration of Constantinople, the three important cities of Tripoli, Beyrout, and Saïda, which command the entire Syrian coast.

The *Sandjak* territory of Libanus has, therefore, been deprived of the resources that insured its wealth, and with

these resources has lost also the influence formerly exerted over these regions, and, with the three aforementioned ports, their respective bordering zones.

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According to the late census, the population has increased to six hundred thousand souls; of these, three hundred thirty thousand are Maronites, two hundred, sixty-five thousand, Christians of divers nationalities and rites (United Greeks or Melchites, Armenians, Chaldeans, Syrians and Copts), all Catholics. In the north, there is a mixture of the Mussulman element, about two thousand, belonging to the fanatical sect of the Metoualis; in the south, they are surrounded by forty thousand pagan Druses.

His Excellency Mgr Hoyek, Maronite Patriarch, has graciously addressed the following letter to Father Saliège, Priest of the Mission—who for twenty-five years has held the office of Superior of the college of Antoura—on occasion of this twenty-fifth anniversary. The letter is a valuable testimony to the venerated Superior, to his devoted collaborators, and to all those whom Mgr. Hoyek wished to honor by these lines:

Bekorki, May 4, 1903.

TO THE REV. SUPERIOR.

REV. AND DEAR FATHER,

Five and twenty years ago, guided by Divine Providence you assumed the direction of this flourishing College of Antoura to which you have consecrated the labors of the best years of your life with the solicitude of your mind and the affection of your heart. Now, on this sweet anniversary, I hold it a duty to render public homage to your devotedness, your zeal, to all the virtues displayed in this long career. The evidence of the good, which you have

accomplished, the glory redounding to God and to His holy Church, the honor accruing therefrom to France, offers you a tribute, more solemn than any words of mine could convey. Reaching further than my voice, the voices of those trained, instructed, and guided by you in the path of virtue and of science, are raised on every side to thank you and to celebrate this anniversary.

If distressing circumstances debar your friends and your children from investing the occasion with due prominence, nothing can hinder them from manifesting full appreciation of the Sons of St. Vincent de Paul, of all the French religious and missionaries who devote themselves to the education of youth, as well as of all religious women who have consecrated their lives to the relief of humanity: we desire, especially, to tender the expression of our grateful acknowledgment and our admiration to the Daughters of Charity, who have covered this Oriental soil with immortal monuments of their devotedness and self-sacrifice, who cause blessings to be invoked in every language by the mouth of children, by venerable old age, by the sick and the orphans, upon France, which is their native land, and whose greatest glory they are. Vainly might any strive to ignore the merit of their admirable and heroic virtues: these worthy children of France will never cease to love France and to draw upon her the esteem and sympathy of all with whom they hold intercourse; their excellent qualities, their benevolent works, whilst proclaiming to the universe the vitality and the grandeur of the Catholic religion, exhibit at the same time the noble and generous character of the French people. Recognized and loaded with favors, or, misunderstood and exiled, with God's help, they will steadily pursue their work of charity and civilization, until, finally, the eyes even of the most hostile will be opened to contemplate the luminous train of benefits marking their passage, and by which their footsteps may be traced.

I hope, Rev. and Dear Father, that you will yet be granted long years, wherein to labor, before saying your *Cursum consummavi*; and I wish you at the close of a long, well-filled career, the crown of justice promised to those who love and serve God. These are the sentiments, these the wishes, that I beg you to accept, on this feast; they come, as you know, from a sincere heart.

Your very devoted servant,

ELIAS PETER HOYEK,

Maronite Patriarch of Antioch and of all the Orient.



AFRICA

MADAGASCAR

(SOUTHERN VICARIATE)

Letter from REV. F. BERTRAND, *Priest of the Mission,*
to VERY REV. A. FIAT, *Superior General.*

Ambohipeno, April 20, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

It is indeed from a mass of ruins that I write you. On Monday, March twenty-third, a violent cyclone destroyed, in a few hours, all our buildings, church, school, habitations,—all are now no longer but a heap of rubbish.

About five o'clock in the evening, the hurricane burst forth with unprecedented violence; several huts in the village, quite near us, were instantly blown down. I began to fear for our buildings, constructed, after the manner of the country, of wood.

At half-past five, the workshop, one section of which served as a storehouse for our provisions, flour, wine, etc..., fell at a single blast. I hastened to our chapel which was directly in the path of the storm. The rain had already saturated and come through the straw roof: the whole place was flooded. As I entered, one side of the wall fell at my feet, whilst the wind and rain, rushing in through the wide opening, seemed bent on wholesale destruction. I then started in search of a board with which to close the space left by the fallen wall, but had only gone a few paces when a horrible crash announced that the ruin was complete. At that same moment, Father Dinka happened to

be in a room near the chapel; he had barely time to make his escape. We both tried to withdraw the tabernacle, but this was impossible; the beams from the roofing had fallen upon the altar, without doing much damage, however, although beside them lay in pieces, the statues of the Virgin Immaculate and of the Sacred Heart, which for some months past had been the adornment of our humble chapel; the chandeliers were twisted or broken, the chest in which our ornaments were kept was also broken.

What caused me to experience the keenest anguish was the hopelessness of saving the holy tabernacle which we were compelled to leave there, in the midst of the rubbish, exposed to the storm and rain... "But what," shall I say, with Father Bourdaise, one of our worthy ancient confrères who was, likewise, obliged to abandon the sacred tabernacle amid the ruins of a conflagration, "our Lord is always adorable, no matter where He may be!"

Whilst we were wasting our strength in useless efforts, the school-building was also demolished, crushing as it fell benches and tables; all our children's books were damaged.

As our last shelter, the little hut we inhabited, was still standing. Could it be called a dwelling? The wind had carried away the roof formed of leaves, and the rain poured in; the beams cracked above our heads, and at intervals the gale seemed ready to lift and bear our poor cabin away. Father Dinka and I strove to steady the door, shaken by the wind; there we remained ready to precipitate ourselves into the darkness.

Towards nine o'clock, the tempest seemed to redouble its violence; it was now evident that there was no longer safety for us here. We therefore thought it prudent to seek hospitality at the Administrator's residence. We each took a bundle of what we could gather, wrapped in a bed-coverlet, and set out to make our way, the heavy rain pelting

us all the while as if it had been hail. Lying upon the ground along our path, were the gigantic uprooted eucalyptus and mango trees, or branches of them wrenched off by the whirlwind: in the village the cries of the inhabitants mingled with the uproar of the tempest which dealt destruction to their poor little straw-built homes. At almost every step we jostled against heaps of rubbish, or both fell into a ravine, along the route.

Father Dinka lost one of his shoes.. Struggling in this manner for half an hour, we finally reached the residence of the Administrator and his lady, who received us with the greatest kindness. Their house was less exposed to the hurricane: on one side, however, the zinc roof had been torn off by the tornado and the rooms were inundated. Two rooms remained which had not been damaged; these were placed at our disposal, and here we awaited the result of the tempest. You may imagine in what anxiety we passed that night.

The next morning although the rain was still falling the storm had subsided. We went down to the mission; our hut might be said to be there, but in what a sad condition! All its parts dislocated and leaning over: it seemed to solicit the final stroke for its dissolution.

Our first care was to try to rescue the tabernacle: the leading men of the village came—according to the custom of the country—to offer their condolences: with their assistance we immediately removed the large beams that had fallen upon the altar, and I carried the sacred deposit to our poor hut; there we consumed the consecrated Species.

It was only then that I could realize the full extent of our misfortune. Church, school, workshop, kitchen, habitation, all blown down,—and a few hours later we were informed that the House of Ivato had been levelled with the ground: the school that had just been rebuilt was but slightly injured; the cyclone had contented itself with bor-

ing a hole to a depth of about thirty-nine inches, in front of the door, whence the stake had been carried away.

The final result which I immediately telegraphed to Mgr. Crouzet was: "complete ruin, everything to be rebuilt." Although he was on his way to Tulear, his answer, sent at once, was just what I expected: "Reconstruct everything."

It would indeed be lamentable to abandon this promising mission of Matatane, which our ancient confrères had already evangelized, and of which one of them wrote to Saint Vincent: "This country is best calculated to advance the affairs of our holy religion, for, here the most intelligent people are to be found."

We accept, with entire resignation to the will of God, the trial that is in store for us, and with unshaken confidence we again set about the work. The children are returning to school which we manage to keep in a little hut assigned us by the Administrator, and every Sunday they crowd around our dwelling to assist at Mass: their canticles and prayers resounding through the open air....May the Divine Master listen to their supplications and enable us soon to offer Him a more fitting abode.

Permit me, Most Honored Father, to ask you to recommend our poor mission of Ambohipeno to the charity of those good persons who are interested in our works here. Accept the assurance of my profound respect and my filial affection, in our Lord.

BERTRAND.

TULEAR

ITS POPULATION ; RELIGION MORALS AND INSTITUTIONS.

BY REV. J. CASTAN, PRIEST OF THE MISSION.

The city of Tulear, of recent foundation is built on the downs that run along the magnificent Bay of Tolia, at one kilometre from the mouth of the Fiherena, a large river on the west coast. Its situation is about $23^{\circ} 38'$ south latitude, and $41^{\circ} 15'$ east longitude.

The Catholic mission, directed by the Priests of the Mission, at the epoch of its landing on this shore, August 16, 1897, found only a few wretched huts occupied by some trading creoles from the Isle of Bourbon, or more or less abandoned owing to the disturbances incited by the natives on account of the transient residence of the Hova troops. On the eve of our arrival, a company of skirmishers commanded by a French captain, came to replace the governor and Hova authorities. A small fort having, at a distance, the appearance of a citadel, was the encampment of the French soldiers.

His Lordship, Mgr. Crouzet, four months previous, had the happy and prudent thought of securing for the mission a large plot of ground, with a dilapidated building scarcely habitable, quite a large store with its dependencies. Thanks to this wise foresight, his Lordship who came to install Father Castan and Brother Cazeau could find accommodations for himself and his Missionaries without being obliged to remain in the open air. The reception given elsewhere by the captain, the commander of troops, to the little band, was extremely benevolent and fraternal.

One Frenchman, some Englishmen, Norwegians, Germans, in all, seven or eight Europeans, several Indians, comprised the foreign population. A few families had settled on a little islet, Nossi-Vey eighteen miles from Tulear,

awaiting more peaceable times to remove to the main land. The number of natives was likewise small, as they preferred to keep as far as possible away from the troops. Although, at the period to which I refer, the population was not very large, it was evident that the surrounding villages had been the home of many who for the time being had gone further.

The city, by no means to be regarded as small, has, moreover, grown in importance, with a gradual but steady increase in population,—European, Creole, and Native.

There is a marked improvement in the style of building: frame, stone, and sheet-iron edifices being now substituted for straw-huts that formerly sheltered the few inhabitants of Tulear. The residence; the home, several stories high, of a colonist; also a hospital; barracks; an exchange office; private houses in stone; the Norwegian Lutherans' Temple, very grand for this part of the world;—such are the monuments which embellish our city. A wharf constructed upon our bay will shortly add much to the prosperity of this immense harbor, wherein our vessels may defy the fury of the winds. Our poverty prevents us from keeping pace with this movement, as the mission owns but one frame-building, which an opportunity enabled us to purchase, a straw-hut serving the purpose of a church, another for a school, with its dependencies.

The French with the Creoles of the Reunion are very numerous, and the majority are now permanently settled at Tulear: this is likewise true of many other inhabitants. With the exception of two colonists who, to a certain extent, may be said to cultivate their land, all the whites trade with the natives, either directly, or through Indian agents or Hovas. The people of the interior flock to the market of Tulear, where they trade their own products: rice, potatoes, manioc, sugar-cane, Indian corn, kidney-beans, lentils raised here, etc., taking in exchange cloth,

children's toys, even money. Caoutchouc, one of the resources of the interior, furnishes very advantageous traffic. Sheep and oxen are sent to Beira, Laurengo, Marquez, etc., on the African coast.

The French and Creoles are Catholics, but unfortunately they are not all practical. They bear—some of them, at least—a striking resemblance to the soldiers and the traders in South Madagascar, of whom our venerated and saintly predecessors, Fathers Nacquart, Gondrée, Bourdais, etc., complained. The other European merchants trouble themselves very little more about religion; the Indians alone practise faithfully what they profess. How painful to bear witness to so sad a truth!!!

The native population of Tulear and its environs is far from being of homogeneous origin, but may be comprised as follows: The *Vézos* Sakalavas of the western coast, their chief occupation being that of fishing, or the unloading of ships in the roadstead, and as occasion offers, traffic with the Mahafalys. Some are employed by the whites as domestics.—The *Metis*, offspring of a Vezos mother and a white father, for the most part sailors or soldiers; many of them are Creole merchants, trading for years along the coast.—The *Machicores*, country people, absolutely ignorant of even the rudiments of civilization. Formerly, incessant warfare so engaged their attention that they wholly neglected agriculture, but they now cultivate their lands and bring to Tulear the surplus of the harvests, retaining only what is necessary for their own subsistence and the maintenance of their families.—The *Mahafalys*, not numerous, who receive in exchange for caoutchouc and sheep, cloth and money, have never established themselves at Tulear.

—*Ambaniandres* Hovas or Betsiléos, who have made a descent upon the coast as soldiers of the ex-queen; and, af-

ter the occupation of the place by the French, made a permanent settlement there.

In our district there are still to be found several other distinct tribes, over which we exert no influence whatever, they are: the *Baras Imamona*,— whose reigning King has always manifested respect for French authority—a tribe possessing great wealth in oxen and ricefields,—a tribe susceptible of civilization, although now ruled by vice and misbehavior;—the *Baras Be* in some degree evince docility, but they are hard to govern;—the *Antanosy*, mostly emigrants from Anosy, near Fort Dauphin, who labor and have fixed their abode far from their native place. All these are so many tribes to be evangelized! *Messis quidem multa!!!*

The Vezos, or dwellers on the coast, as well as the Metis, with whom we are now laboring, have only the faintest ideas about God, they fear Him little, and, alas! love Him less. One finds among them some notions of the Creator; they sometimes take Him to witness what they say in their lawsuits or litigations with the whites, but, on the whole, their thoughts seldom revert to Him. They have rather a dread of the evil genii: Andriansbilitse or Devoly, the genii of such or such deceased relatives, to whom they attribute, generally, sickness, reverses, misfortunes; and to appease these latter, they offer the bull, the sheep, cock, etc.

Among them the idea of immortality and of the future life, is very vague. The soul, they believe, rejoins those of its ancestors in some undetermined place whence it may escape to revisit those whom it left on earth; but as these visits are rather disagreeable to the relatives, they are careful to furnish the deceased person with all that he or she may need: all the belongings of the person are buried in the same coffin, which is richly ornamented, the gifts of condolence also follow the corpse. A box solemnly excavated by the nearest of kin, and the friends from the trunk

of a tree, precedes the body wrapped in linen After the sepulture, those who have attended the funeral run about in disorder, making interminable windings, moving along in zigzag fashion as they return to their homes; their object being that the deceased person may lose all trace of his former abode, and they finally destroy his hut, no matter how well built, to make sure that the soul may not be able to revisit that place, to disturb the living. Oxen are immolated on the tomb of the departed, and even the very poorest finds some relative or friend who offers this animal to his manes.

The native does not pray for the repose of the departed soul, he is concerned rather about his own repose.

Most of the ancient institutions of the country have entirely disappeared. The French government alone publishes the laws, attending also to their being put into execution. No doubt there are superintendents appointed to see that these measures are carried out, but everything is done in the name of the administrator. Nothing has, as yet, interfered with their prudent management in the region of Tulear. The overseers are generally the same officials who command the divers tribes of the military companies, but they are paid by the government.

There are, besides, some other sections, remote from any central point, the refuge of certain rebellious individuals, but French influence which has penetrated even to those parts, is now exercised almost throughout the Island, a territory as vast as France and Belgium united. Our section alone equals in extent three departments of France. The population is by no means as large; for, like ancient Gaul, this land so vast is covered with immense forests and deep marshes. It is to be hoped that along with the growth of French influence that of our holy religion will extend more and more in favor of those poor, but dear people, still seated in the darkness of error.

NORTH AMERICA

UNITED STATES

LOS ANGELES (CALIFORNIA)

Extract from the *S. V. C. Student*, Los Angeles.

It is always interesting, and often most useful, to cast a retrospective glance upon our establishments and their works; we generally find much to admire, as we review the efforts and devotedness of the men who have surmounted the difficulties attending almost all such undertakings. This is what we shall have occasion to do concerning the College of St. Vincent de Paul, Los Angeles, California.

Like all works destined to endure, St. Vincent's College attained its growth only after many years of labors, fatigues and sufferings. At the urgent and repeated solicitations of the first Bishop of Los Angeles, Mgr. Amat, of the Congregation of the Mission, the Sisters of Charity brought to this land of the West the edification and relief of their charity.

The Sisters who, like the Priests of the Mission, were founded by St. Vincent de Paul, joined their entreaties to those of the Bishop who asked for the Lazarists. His Lordship's intention was that these priests would direct the sisters and take charge of a college in his diocese.

The Visitor, the Very Rev. Stephen V. Ryan, afterwards Bishop of Buffalo, sent to California, from the South, Rev. John Asmuth, C. M., as Superior, with Fathers Rubi and Beaky, C. M. On their arrival at Los Angeles, the Missionaries found that no preparation had been made for

their coming. Leaving this city, they repaired to San Francisco; a mission was then offered them at Carson city, Nevada, by Mgr. O'Connell. After a brief sojourn in Nevada, they returned to the South and were met by Rev. James McGill, who had come to California to aid his confrères to establish a house in Los Angeles.

An old brick building near La Plaza was rented, and a school for boarders and day scholars was opened, August 10, 1865; these were the first steps towards the foundation of a college. The ancient edifice was the turning point in the history of St. Vincent's College. There, amid trials and the privations of poverty, these valiant pioneers, sustained by the sole thought of the will of God and the desire to promote His glory, toiled and labored with untiring devotedness. Scarcely had the new work triumphed over the difficulties that impeded its progress, when it was severely tried, in the loss of its first Superior, Father Asmuth, whose death occurred December 16, 1865. A few months later the rising institution had also to mourn the death of Father John Beaky. So gloomy and disheartening seemed the outset of the new College, that the Visitor was on the point of withdrawing his priests from the Pacific coast. The bishop, indeed, proposed to give them a plot of ground granted by the city, on condition that they would build a college thereon; but the location was neither advantageous from a sanitary point of view, nor convenient, and, therefore, the offer was declined. The priests were about to renounce the project and return to the East, when Almighty God, who had His own designs in bringing the Children of St. Vincent to California, sent to them a generous friend and benefactor, in the person of the late Mr. O. W. Childs. This truly noble gentleman made over to them nine acres of land in a most desirable quarter of the city. Thus assured of a site for their college, the priests immediately set about raising the necessary funds for building; whilst many

of the citizens of Los Angeles aided materially in this good work, the county donated one thousand dollars, the city five hundred.

Meanwhile, Fathers O'Leary, O'Brien, and Guédry came to offer their services to the new college. In the midst of a large concourse of people, Bishop Amat laid the corner-stone of St. Vincent's College, August 15, 1867. Just about that time, Rev. J. Moore, C. M., arrived.

In March of the following year, the edifice, solidly constructed of stone, and one of the finest in southern California, was ready for occupation; and on the seventeenth of the same month, professors and students repaired to their new abode, one that, in many respects, might be termed a grand building.

On August 15, 1869, the college was chartered by the State and empowered to confer degrees, the privileges of a university were also added to the Charter. Father Richardson, who succeeded Father McGill, as Superior, was himself in turn, replaced in this office by Father Meyer, C. M.

From the day on which the college occupied its new position, the efforts of its priests were crowned with success. It finally, became necessary to provide another location because of the ever-increasing number of students. The old building on Sixth Street was sold, and a new site, giving on Washington and Grand Avenues, was purchased.

The new edifice, which is an ornament to the quarter of the city wherein it is situated, was completed in February, 1887, and thenceforward occupied. June of the same year saw its students receive Diplomas in the college course; to these have since succeeded many others, the glory of their *Alma Mater*. Not a few students, graduating from St. Vincent's, have been admitted to the divers universities. Whether at Washington or Stanford, as well at Ann Arbor as at Berkeley, the honorable discharge of

duty has been crowned with success. Many of them have won high reputation in their professional career. Some, having consecrated their lives to the service of the Church, are now to be found in the ranks of the sacred ministry. Others have journeyed to the land beyond the tomb. The high standing attained by St. Vincent's College gives promise of an enviable future.

CENTRAL AMERICA

COSTA RICA

Letter from VERY REV. FERD. PIEFFORT, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

San José de Costa Rica, Feb. 18, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

It is a happiness for me to afford you a little consolation in the midst of your trials, by giving you an account of the installation of our sisters at the hospital of Cartago. The day before yesterday, at eight o'clock a. m., Sister Visitatrix accompanied by the two sister servants of San José, brought to Cartago, an hour's travel by rail from the Capital, the four sisters for the new foundation. At nine o'clock Father Stork and myself also arrived at the station where we found an immense gathering: all the city authorities were assembled; the clergy, the governor, the army. All fell into line; the band struck up a military march and the procession moved forward to the nearest church, St. Nicholas, where the *Te Deum* was solemnly intoned. The procession then resumed its march to the hospital accompanied by the band. The hospital is small, but well

equipped; in time, according to the assurances of the governor and the administration, it will be an important establishment, for land and funds are in reserve. In a few moments the house was thronged: the authorities and the crowd following the sisters and curiously gazing at the white cornette.

Our dear sisters visited all the departments, the little chapel first; they were received with great joy by the patients in the wards. By degrees the crowd dispersed and the sisters could breathe freely and move about at pleasure. The next morning, feast of our Blessed Martyr, I celebrated the first Mass in the chapel: the installation was effected.

I started from Guatemala on the twenty-fifth of January, leaving at the house good Father Birot, so full of zeal and energy, despite his seventy-four years of age; his arrival at Guatemala is a real blessing. I trust, Most Honored Father, that you will leave him there for the rest of his life, although the Bishop of Salvador is anxious for his return.

I am with our German confrères who bestow every kindness and attention upon me. I am truly edified by the union and charity I witness in this blessed house.

In a few days I shall set out, not without regret, for Nicaragua, San Miguel, and then return to Guatemala.

I have the honor to be, etc.

FERD PIEFFORD.

SOUTH AMERICA

BRAZIL

*Letter from REV. J. GIORDANO, Priest of the Mission,
to VERY REV. A. FIAT, Superior General.*

Caraça (Minas), 1902.

The mission of Caraça is one of the most flourishing under the care of our Congregation in Brazil.

The state of Minas is about twelve hundred miles in length; it is divided into three dioceses which are governed by zealous and virtuous bishops. The mission of Caraça, Most Honored Father, confided to the Priests of the Mission of Saint Vincent de Paul, since 1822, is the centre of this vast state of Minas.

It requires nine months of the year to evangelize the various parishes of Minas.

In union with my devoted confrères, I gave thirteen missions in the course of the year 1901, the shortest lasted fifteen days. To give these thirteen missions we were obliged to travel many hundreds of leagues, through forests, uncultivated lands, over mountain chains; through rough and dangerous roads cut out of frightful rocks and bordered by deep precipices, and this in a temperature of intense cold or of scorching heat.

But, how painful and dangerous soever these excursions may be, the evangelical laborer finds himself amply repaid for all his toil and suffering when, returning home to put in practice the salutary counsel of our Lord to His Apostles: *Requiescite pusillum*, he has this consoling thought: our good God has made use of me, notwithstanding my unworthiness, to convert thousands of sinners.

It cannot be disputed that these labors exceed all hu-

man strength, and that it would be impossible to persevere therein were we not sustained by power from on high.

Inclosed you will find an account of the missions preached during this year.

Please accept, etc.

JOSEPH GIORDANO.

ACCOUNT RENDERED

OF THE MISSIONS PREACHED IN THE DIOCESE OF MARIANNA (BRAZIL) BY THE LAZARIST MISSIONARIES OF CARAÇA-MINAS, DURING THE YEAR 1901.

PARISHES EVANGELIZED	DAYS	COMMUNIONS	LEGALIZED MARRIAGES
Rosario-de-Cocais.	15	3,000	10
Palmyra.	16	1,000	7
Remedios.	16	3,000	20
Rosario-de-Juiz-de-Fora.	16	2,800	20
Cidade-de-Lima-Duarte.	17	2,700	30
San-Antonio-da-Claria.	14	1,200	30
Patrocínio-de-Muriahé.	16	1,900	40
San-Pedro-dos-Ferros.	19	3,000	30
Vermelho-Novo.	15	2,000	20
San-Barbara-do-Rio-Novo.	13	1,800	30
San-Pedro-do-Pequery.	19	1,000	40
Amparo-do-Serra.	15	3,000	7

Remarks.—During these missions :
3,000 persons made their First Communion ;
3 cemeteries were laid out ;
3 churches blessed.

The object of the interesting work dedicated to the *French Catholic Missions* and comprising six volumes in quarto, undertaken and directed by Father Piolet, S. J., is to set forth the apostolic labors accomplished in South America.—We extract certain points of general information relative to the Lazarists and to the Sisters of Charity. It is to be observed that there is question here only of the labors effected in country missions to the exclusion of those given in dioceses regularly organized.

I. — GENERAL INFORMATION.

Mr. Wiener, one of our diplomatic agents, and perhaps, the best acquainted with the country, in a note written for the book of the *Missions*, says: "The South American continent with its eighteen square kilometres, is peopled by nearly forty millions of inhabitants. Fifteen millions of these belong to the ancient Portuguese colony which at present constitutes the United States of Brazil, extending over a surface of nearly eight millions and a half square kilometres, an extent of surface seventeen times as large as that of France. The rest of the population comprises the vice royalties and Spanish captaincies, divided at present into nine republics: The Argentine, five times larger than France; Chili, of about equal surface; Peru, twice and a half as large; Ecuador, a little larger than our own country; Bolivia, twice as large; Colombia, once and a half as large; Venezuela, three times as large; Paraguay, something less than half its extent, and Uruguay, two fifths less. In addition to these republics, we may mention the three Guianas: French, English, and Dutch.

Within the last half century, Europeans have brought to many of these countries new elements of vigor and energy: Argentine and Uruguay have derived the most profit therefrom. Seventy years ago, Argentine numbered but one million two hundred thousand inhabitants; at present, less from increase of births than from immigration, the population has amounted to nearly five millions. Uruguay, which in the beginning of the nineteenth century numbered sixty-five thousand inhabitants, had nearly a million at the opening of the twentieth. There are scarcely forty thousand Europeans in Chili; Peru counts thirteen or fourteen thousand; Ecuador about one thousand."

Many French congregations of men besides our congregations of Brothers of the Schools, are established in South



MAP OF COLOMBIA AND ECUADOR
(ANNALS OF THE CONGR. OF THE MISSION)

COLOMBIA

TABLE OF DISTANCES

FROM CALI		FROM MANIZALES	
To Tunja	14 days.	To Tunja	8 days.
Médellin	9 —	Médellin	4 —
Manizales	5 —	Santa-Rosa	$\frac{1}{2}$ —
Santa-Rosa	4 —	Cartago	$1\frac{1}{2}$ —
Cartago	3 —	Buga	4 —
Buga	1 —	Cali	5 —
Palmira	$\frac{1}{2}$ —	Palmira	5 —
Popayan	3 —	Popayan	8 —
Pasto	11 —	Pasto	14 —
Quito, by land	18 —	Quito (land)	22 —
— by sea	14 —	— (sea)	19 —
Panama	5 —	Panama (by Honda)	16 —
To Salvador	9 —	Panama (by Cali)	10 —
To Guatemala	10 —	To Salvador id.	15 —
		To Guatemala id.	16 —

America, also female congregations. The following notes concern the Lazarists and the Sisters of Charity.

II. — LAZARISTS.

Lazarists are very numerous in Central America: at Salvador, Guatemala, Colombia, Ecuador, Peru, Chili, Paraguay, in the Argentine Republic and in Brazil. They are chiefly engaged in training the native clergy and in giving missions. They have also been laboring for the conversion of the Indians in the Republic of Costa Rica since the year 1885; also of those in the plains of Tolima and Cauca in Colombia, as well as of those who speak the Kichau language in Ecuador. In the Argentine Republic, on the frontiers that separate it from Patagonia, they had established from 1873, among the savage, plundering Indian tribes of these countries, interesting missions, the detailed history of which would be most attractive and engaging. The following is an example:

The Argentine government had for a long time made earnest but fruitless endeavors to defend the establishments of the colonists against the incursions of these tribes and to insure security to the frontiers.

“God made two continents”, say the Indians, “one for Christians far away beyond the waters, and the other for His children, the Indians. But, as the Christians increased, they took possession of the Indians’ land. Why did they drive us away? By what right does the government force us to concede the land? The land is ours...”

It is difficult to subdue these Indians, for they have the advantage of the desert, and the fleetness of their horses; in almost every encounter, they gain the mastery over our regular troops.

Recourse was had to negotiations. In 1853, the gov-

ernment of Buenos Ayres sent a plenipotentiary to the Chief, Catriel. The interview took place in open air in the midst of an immense circle formed by two thousand Indians mounted on horse. "Why should I sign a treaty which I cannot approve"? asked the Chief. Say to the great Escalada—the Argentine general who had commissioned the plenipotentiary—that the best guarantee of peace is the word of the Indian, Catriel. I desire peace, and that suffices."

But this peace he had to impose upon his people, and to this effect he was forced to use all his authority. "I have heard my ancestors say," exclaimed an old sorcerer to whom all listened approvingly, "formerly when there were but three hundred lancers in the tribe, the earth from the desert of Bolivia to the extremity of the world trembled under their feet. To-day, when we are so numerous, we treat with our enemies! Is the blood of our ancestors then corrupted in our veins?"—

The Archbishop of Buenos Ayres was of the opinion that this peace would be secured if the Indians embraced Catholicity. At his request, two Lazarists, Fathers Meister and Salvayre, were stationed in 1874 at Azul, a small city on the frontiers, where they would be in constant relation with the tribe of the great Indian chief, Catriel.

Father Réveillière, Provincial Visitor of the Lazarists at Buenos Ayres, speaking of the new foundation, says: "It calls for generous devotedness and self-sacrifice on the part of the Missionaries; if material resources, furnished in a great measure by the government, be not wanting, yet moral consolations, so useful and often necessary to sustain courage in the midst of hardships, may, from time to time, fail them."

However, success was gradually attained: military posts were multiplied; the Indians, and among them many of the chief tribes asked for Baptism. Others by degrees

were added to the Catholic population, and the seeds of religious instruction deposited in their minds bore fruit.

In 1879, the Superior of the Lazarist Missions established in Buenos Ayres, wrote: "On Sunday last, we baptized ninety-nine Indians enrolled in the Argentine militia: to-day our confrères baptized twenty-four. The total number admitted to this Sacrament since our return from France, is one thousand, two hundred thirty-four. A glorious harvest! Others, numbering seven hundred, are announced, imposing new labor on our indefatigable confrères; therefore, before the close of the year, the number of Baptisms administered will reach two thousand."

This mission, consequently, was full of promise when, for political reasons which they did not investigate, the Lazarists, to their deep regret, were obliged to relinquish it.

III.—SISTERS OF CHARITY.

Religious Women.—In the train of our Missionaries and conjointly with our Congregations of Brothers of the School, our French sisters were established in great numbers in Spanish America, discharging school duties and attending the sick.

In the first rank stand the Daughters of St. Vincent de Paul, established generally in the same localities as the Lazarists upon whom they depend. They have founded many flourishing works which they still direct: civil and military hospitals; hospices for the aged, for the incurable and for foundlings; asylums for the insane; dispensaries; soup kitchens, refectory for working men; night refuge for the homeless; orphanages, infant asylums, *ouvroirs* and schools, particularly professional and cooking schools, intern and extern patronages! they also visit the prisons. Everywhere they are appreciated and beloved; but nowhere are they more taxed than on the Isthmus of Panama

during the uncertain labor of cutting the canal. They are the only French religious at Montevideo.

In 1901, the sisters had twenty-one establishments in Central America; thirty in Brazil; twenty-three in Chili; fourteen in Colombia; eighteen in Ecuador; twenty-one in the Argentine Republic and Uruguay; nineteen in Peru and Bolivia; in all one hundred and forty-six establishments.

LUJAN AND MONTEVIDEO

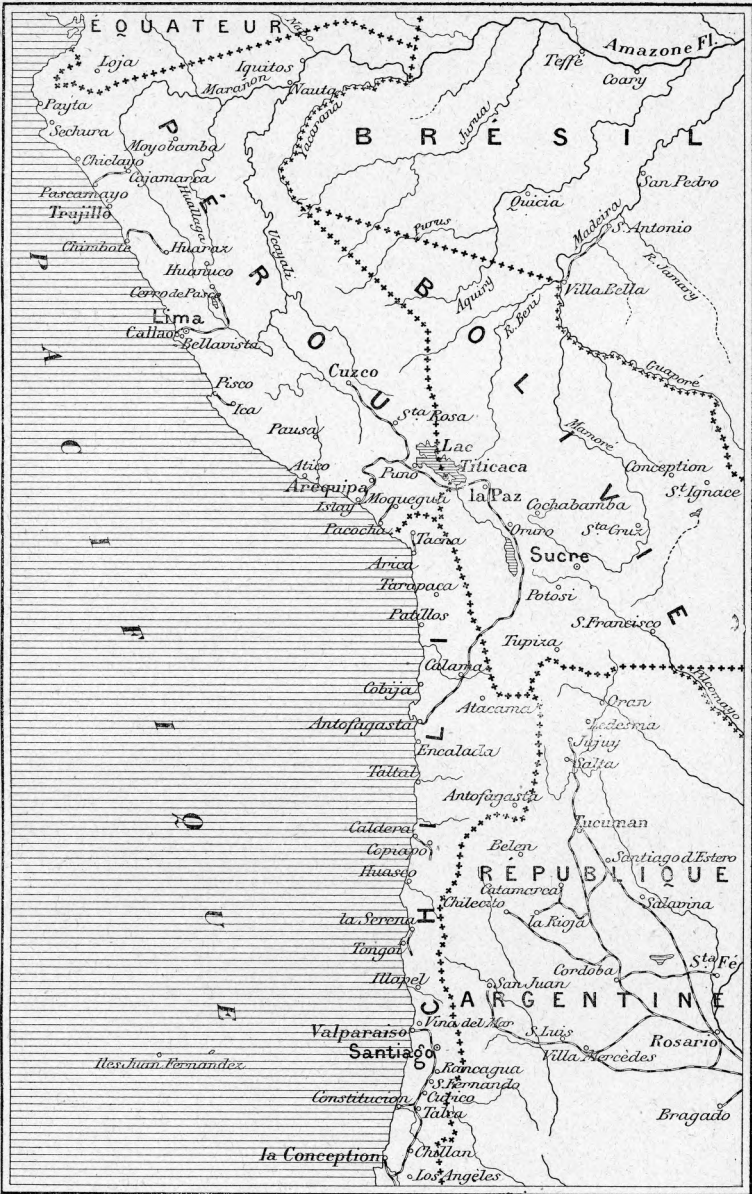
Last March a civil war was on the point of breaking out in consequence of the disputes in the Republic of Uruguay. The religious instincts of the people prompted them to have recourse to Our Lady of Lujan whose shrine is in the Argentine Republic. This sanctuary which is a national one for the three republics of South America: Argentine, Paraguay, and Uruguay, is served by the Priests of the Mission.

The *Univers* of May 29, 1903, states:

Montevideo, March 24, 1903.

Pacem habemus! Sad indeed was my letter of Saturday last: therefore, with unbounded joy, I confirm to-day the glad tidings of peace which in all probability you have learned through telegraphic despatches. The papers of Sunday morning gave us no hope; we knew that the government having imposed the conditions of peace, would be inflexible, while on the other hand we felt equally sure that the insurgents were determined at all cost to regain the positions they had lost. Hence in the city we saw only the most sorrowful countenances, for every family had sons, brothers, or husbands in one or other of the camps. The blood of Uruguay was about to be shed in a fruitless cause. A civil war, the end of which it was impossible to conjecture, was destined to cause the loss of many citizens and to bring ruin upon our beautiful country.

The ladies of the best society in Montevideo, assembled on Saturday evening and sent to the General-in-Chief of



MAP OF PERU, OF BOLIVIA AND OF CHILI

(ANNALS OF THE CONGR. OF THE MISSION)

the Revolutionists, Asparicio Saravia, a telegram which vibrated with sincerity and patriotism, imploring him to do all in his power to procure peace. His Grace, Mgr. Soler, Archbishop of Montevideo, wrote to the Rev. Lazarist Fathers who served at Lujan in the Argentine Republic, a sanctuary constructed by the generous offerings of the Catholics of Argentine, Paraguay, and Uruguay, requesting them to implore the Blessed Virgin to avert from us the scourge of civil war.

The following letter was published in the *Perla de la Plata*:

To Reverend VINCENT DAVANI, chaplain of the Sanctuary of Our Lady of Lujan.

Montevideo, March 19, 1903.

REVEREND FATHER,

You have probably heard that our unfortunate Republic is threatened with a great calamity. A civil war is brewing, which will bring ruin upon it. What is to be done when the passions are roused to fury? The voice of reason and of patriotism is drowned; there is no resource but in religion and a supernatural intervention. I mean, an appeal to the mercy of Our Lord Jesus Christ, the Prince of Peace, through the intercession of His holy and Immaculate Mother. I therefore address myself to the Thaumaturga of Lujan, to the Protectress of the Republics of La Plata. I have confidence that she will hear our prayers and will intercede for us at the throne of her divine Son.

“Beloved Mother of Lujan, hear my supplications and abandon not this land of Uruguay to the misfortune and ravages of civil war. O most powerful Protectress, save this afflicted nation. O hear us, do not forsake us!”

Please lay this humble petition at the feet of the Virgin of Lujan, that she may vouchsafe graciously to receive it and present it to Him who will not refuse to grant it.

Mariano SOLER, *Archbishop of Montevideo.*

On Sunday evening at nine o'clock, the government announced that the revolutionists accepted the conditions proposed and that we might consider peace as assured. Imagine the effect produced by this unexpected announcement, for hourly had our doubts of a favorable result strengthened. But now the bells of our churches, the discharge of fire arms, the bands of music, the shouts of an immense crowd in our public squares, convinced us that the peace so ardently desired was at last decided. It seemed as though we were aroused from a nightmare and the sensation lasted for a long time.

Now, every one is ready to attend to business so suddenly suspended, and to profit by all the blessings that follow in the train of peace. May this treasure be ours forever!

It may be of interest to read the telegrams exchanged by the Apostolic Nuncio, Mgr. Antonio Sabatucci, Mgr. Espinosa, residing at Buenos Ayres and Archbishop of that city, with our venerated Archbishop:

"To Mgr. Mariano Soler, Montevideo,

Lujan, March 21.

"We have come to Lujan for the express purpose of uniting our prayers with yours to implore the powerful Protectress of the Republics of La Plata, to procure peace for this sister republic so tenderly cherished.

"Internuncio SABATUCCI.

"Arzobispo ESPINOSA."

Mgr. Soler responded to this affectionate telegram in the following terms, Sunday evening:

"To His Excellency, the Nuncio Mgr. Antonio Sabattucci, Archbishop of Buenos Ayres.

Mgr. Mariano Espinosa:

"Touched by the Christian sentiments and the sympathy

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manifested by you in regard to our beloved country, I return my thanks with the announcement of the desired peace.

*“To His Excellency, the Archbishop of Buenos Ayres,
Mgr. Mariano Espinosa.*

“Touched by the Christian sentiments and the sympathy expressed by the Argentine prelate in behalf of this sister republic, I announce with profound gratitude the desired peace, asking your prayers for the continuance of the same.

“Mariano SOLER, Archbishop of Montevideo.

All glory and thanksgiving to Our Lady of Lujan!

OCEANICA

PHILIPPINE ISLES

Letter from REV. GREGORY TAVAR, Priest of the Mission, to REV. FATHER HORCAJADA, at Madrid.

Manila, August 30, 1902.

REV. AND DEAR CONFRERE,

The grace of our Lord be ever with us!

I have the pleasure of sending you the account of three marvelous facts that occurred in the Spanish hospital of Santiago, founded in this capital for the Spanish colony at the period of the cholera epidemic. I received this account from Brother Gregory Ochox, a Recollect, one of the Religious who serve the hospital in capacity of chaplain.

The narration is as follows:

I

On August 6, 1902, a Spaniard from the peninsula, came to the hospital of Santiago having been suffering from cholera for thirty-six hours. His condition was so serious, that a rapid and fatal issue was apprehended. When medical science had employed all the remedies usual in such cases, a priest approached the sick bed to hear the confession of the dying man and prepare him to appear with confidence at God's tribunal.

"Father", said the patient at the first suggestion, "leave me in peace; I am not in a condition for that."

Shortly after, the indefatigable Sister Modesta, Supe-

rioress of the Sisters of Charity who attended this hospital, approached the sick man but without better success. Then placing all her confidence in God and in His Blessed Mother, she gave a medal to the priest to place it around the neck of the patient.

This being done, it was thought best to leave the sick man to repose. He remained thus until four o'clock in the afternoon. In this interval God had so changed his rebellious heart, that as soon as the priest came near him, he said he wished to make his confession and did so with sentiments of true repentance. The following day he confessed a second time for his greater tranquillity; and after receiving Extreme Unction in perfect consciousness, peacefully expired.

II.

A negro from the States being attacked by cholera, was in a ward reserved for American patients. The priest having asked what religion he professed, he answered that he was a Catholic. The physician thinking there was no immediate danger of death, Father deferred his confession till later. The condition of the patient seemed to improve; but after two days a complication threatened a fatal result.

The priest alarmed, visited the sick man to afford him the succors of religion, but found that he was a Protestant, refusing positively to do anything for his soul.

The priest who withdrew in sorrow asked a sister to give the patient a medal of the Immaculate Virgin which he requested him to accept; this he did with much indifference, and the priest left him to his own reflections.

After a brief interval the good Father returned and was greatly rejoiced to hear the sick man express the desire of becoming a Catholic, on condition that they would baptize him on Tuesday—it was then Saturday, August

16th, nine o'clock in the morning. As the patient was in a very precarious condition, the priest replied: "But if you should die before to-morrow!" In that case, said the patient, baptize me to-day."

Grace had triumphed. The Blessed Virgin had obtained from God by means of the miraculous medal, the salvation of this obstinate soul.

A serious difficulty now presented itself. The Americans charged with the direction of this ward, obedient to the orders of their inspector-in-chief, a declared enemy of Catholicity, would never permit a priest to baptize any American in their presence, even should the patient request it.

But Providence came to the rescue: in consequence of several new cases of cholera, the poor negro with two others in a dying state, was removed to a neighboring ward and left there alone in the supposition that they would soon die. The priest seized the opportunity and the poor man having manifested his desire by an affirmative sign, the Father immediately baptized him, blessing and thanking God most devoutly for having deigned to save this soul. Fifteen minutes latter the regenerated negro passed into eternity.

III

Among the numerous victims of the cholera-morbus was a Turk who had the happiness of being brought to the Spanish Hospital of Santiago. On entering this holy asylum his condition was found very serious as is generally the case with those in this terrible disease. Hence, the priest and the Sisters of Charity charged with watching over the spiritual welfare of the patients, no less than over their physical condition, endeavored to gain this soul to Jesus Christ, for he seemed to have strayed far from Him. The patient was asked if he was a Catholic;

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the reply naturally, was in the negative. As the disease was making progress, he was told that if he wished to die in peace and be saved, it was necessary to receive holy Baptism.

He replied that he did not wish it. In the meanwhile death was approaching with giant strides.

A sister placed a miraculous medal around the sick man's neck; he submitted to this but not without showing contempt for the sacred object that was to be instrumental in saving his soul.

Oh! the power of God! Oh! the surpassing goodness of the Virgin without stain! The medal had rested but a short time on the heaving breast of the poor cholera victim when his heart, hitherto so hardened, was completely changed and he ardently desired Baptism. The Immaculate Virgin seeing the holy medal around the neck of this rebellious Turk, took upon herself the care of his soul to conduct him to heaven.

In fact, as soon as the man had received holy Baptism he departed this life for a blessed eternity.

BROTHER GREGORY OCHOX, *Recollect.*

Manila Aug 20, 1902..

The examples just related are not the only ones that might be adduced. Many others have preceded them and some have already been published in the *Annals*. To the previous account sent you I wish to add what I now transmit in order to manifest the tender solicitude of the Immaculate Virgin for those who invoke her or who are placed under her powerful protection.

ANSWERS AND INFORMATION.

24.—Celebration of Mass in Ship-Cabins.—In *Canonist Contemporain*, March 1903, p. 177, we read:

The decree of March 1, 1902, published by *le Canoniste* (1902, p. 399), referring to the subject of celebrating Mass on shipboard, imposes the obligation of securing the respect due to the Holy Sacrifice; stating in particular that the cabins destined for passengers are not the proper places for the celebration of the same.

Mgr. Cazot, Vicar Apostolic of Madagascar, solicited an explanation of this decree from the Sacred Congregation of the Propaganda; he communicated the response of this Congregation to the French *Revue théologique* and from this *Revue* we, in our turn, borrow it, (March 1903, p. 152). The object of the decree is not to formulate an absolute prohibition to celebrate Holy Mass in ship cabins, except in the case that the conditions necessary to insure proper respect be wanting. The letter concerning this matter is as follows:

Roma, 13 augusti 1902.

ILLUSTRISIME AC REVERENDISIME DOMINE, Quod per decretum S. hujus Congregationis diei 1 Martii vertentis anni est cautum super celebratione missæ in navibus, tantum respicit abusus illos qui orientur, si in privatis cellulis viatorum, usibus vitæ destinatis, indecenter offeretur augustissimum sacrificium missæ, non autem absolute celebratio in cellis prohibita est, quando adjuncta omnia removeant irreverentiæ pericula. Quam ob rem firmis remanentibus Decreti prædicti præscriptionibus, velit amplitudo tua idem sincero sensu intelligere ac missionarios sine causa turbatos quietos facere.

Ego vero Deum rogo ut Te diu servet ac sospitet.

Amplitudinis tuæ addictissimus servus.

Pro Emin. Card. Præfecto,

Aloisius VECCIA, *Secret.*

R. P. D. Joanni B. CAZET,
Vic. Apost. Madagasc. Centr.



OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. James Fischer, Cilli, Austria, March 2, 1903; 61 years of age, 17 of vocation.

Brother Joseph Corcione, Naples, Italy, February 20, 1903; 90 years of age, 71 of vocation.

Rev. Tobias Aoun, Alexandria, Egypt, March 19, 1903; 55 years of age, 23 of vocation.

Rev. John Escudié, Valfleury, France, April 6, 1903; 80 years of age, 60 of vocation.

Brother Ildefonse Albert Bréant, cleric, Paris, April 9, 1903; 23 years of age, 4 of vocation.

Rev. Francis Lubeij, Gratz, Austria, April 7, 1903; 65 years of age, 43 of vocation.

Brother Anthony Pirc, Gratz, Austria, April 12, 1903; 30 years of age, 5 of vocation.

Brother Stephen Einfelt, Gratz, Austria, April 15, 1903; 31 years of age, 4 of vocation.

Rev. Louis Coquerel, La Teppe, France, April 23, 1903; 64 years of age, 44 of vocation.

Rev. Bartholomew Ly, China, 1903; 67 years of age, 40 of vocation.

Brother Peter Destaing, Paris, May 8, 1903; 73 years of age, 46 of vocation.

Rev. Charles Bernardi, Placentia, Italy, May 15, 1903; 84 years of age, 67 of vocation.

Brother Joseph Martin Kresnik, Cilli, Austria, May 20, 1903; 52 years of age, 24 of vocation.

Brother Francis Frece, cleric, Gratz, Austria, May 23, 1903; 23 years of age, 4 of vocation.

OUR SISTERS:

Sr. Eva Beko, Leopoldfed, Hungary; 39, 20.

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R. I. P.

WORK OF BLESSED JOHN GABRIEL PERBOYRE

IN FAVOR OF THE MOST NEEDY MISSIONS

OF THE DOUBLE FAMILY OF SAINT VINCENT DE PAUL

Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.

I now desire to fulfil my promise, of rendering grateful testimony to our Blessed Brother, John Gabriel.

One of my relatives was very ill and the surgeon spoke of an operation which would be very serious on account of the weak state of the patient. I sent her a reliquary of the Blessed Martyr; asking her to place it on the seat of the disease, which she did. I promised at the same time an alms for the missions. From that moment my relative began to improve; the surgeon, on making a second examination, affirmed that no operation would be necessary. The patient was restored to health, slowly, it is true, but we had not asked an immediate cure.

Please assist us to thank our Blessed Martyr, and ask the continuance of his gracious protection.

Saint-E. (England,) March 1, 1903.

We are happy to send you a little offering for "the most needy missions", in thanksgiving for the cure obtained through the intercession of Blessed John Gabriel Perboyre.

A religious of the Order of "Perpetual Adoration," at Janneton, having fallen dangerously ill, wore his medal and asked her cure with faith and perseverance, since last May. Now, to keep her promise she writes to us and sends you a little offering in testimony of her lively gratitude. She has continued remarkably well; this is all the more surprising, as she had always been a great sufferer during the winter season.

BOOK NOTICES

207.—FOURTH LETTER FROM A LIBRARIAN.

As you have remarked, Rev. And Dear Colleague, I have only furnished you with a schedule; the indications of the books have been made with a view to conciseness. My object is to present—as one whole—the works of the Priests of the Mission, on the divers subjects of the sciences—whether sacred or profane—to which their labors were directed.

As to those books that are anterior to 1878, you will find all the bibliographical information usually given, with an authorized appreciation in the *Notices bibliographiques sur les écrivains de la Congrégation de la Mission*, published by Rev. E. Rosset, C. M., (in octavo, Angoulême and Paris, 1878). How I wish that so important a work might be continued!

Meanwhile, let us resume our dry, but, nevertheless, interesting schedule.

LIBRARY

OF THE CONGREGATION OF THE MISSION

PART FIRST

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Caussanel (Fréd.): *Prælectiones philosophicæ*, lithogr., 733b.—Charmet (Cl.): *Essai sur les connaissances*, 223.—Choisnard: *Synopsis philosophicæ*, 14.—Daneri: *Themata logicæ*, etc., 236.—"*Divus Thomas*", 20.—Ermoni: *Rapport à la Société de S-Th-d' Aquin*, 246 a.—Id: *De methodo disputandi*, 246 b.—Ferris (Ed.): *De Idæis innatis* (Annal., t. 25, p. 186).—François (Laurent): *Sur la Philosophie de Toul*, Not., p. 260.—Gandolfi: *Principles of Philosophy* (Italian), missing.

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Rossi (Pierre): *Elements of Metaphysics*, (Italian), 361.—Tornatore (Aug.): *De principio creatore*, 368.—Id.: *De modo humanæ cognitionis*, 367.—Id.: *De natura rei materialis*, etc., 366.—*Réponse aux critiques*, 369, 369 a.—Valette (Sylvain): *Philosophie du Concile de Vienne*, 302.—Viguiier: Trans. from de Rubeis, *Sur la physionomie*, Not., p. 236.

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Little Annals of St. Vincent de Paul, monthly, Paris (1900).

Cala Dehrara (the Voice of Truth)—Monthly Review, Chaldee (1898), Printing Press of the Lazarists, Ourmiah (Persia).

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Here, Rev And Dear Colleague, set in the customary bibliographical frame, are the works of our Missionaries with which I am acquainted.

In the enumeration that I have just presented, there must be some gaps; let those among our readers who may be interested, and who, in glancing over the lists, may have noticed what is wanting, kindly share with me their observations, and point out these omissions. Some writers may even find their own names omitted: I crave their pardon and indulgence, for I would have been only too happy to enhance the value of my schedule by such mention; let them partially attribute the blame to themselves, if, owing to an excessive modesty, they have withheld from us any share in their publications.

It appeared to me more desirable to publish the list, although incomplete, than to await information that might be indefinitely delayed. In this matter, as in so many others, the wish to do too well might result in doing nothing at all. Let my efforts in the accomplishment of my design claim your indulgence, Rev. and Dear Colleague, whilst I beg you to help me to fill out any vacancies that you may detect. A. M.

208. *Méditations pour tous les jours de l'année*, for the use of the Congregation of the Mission, by a Priest of the same Congregation. T. V. "Mixed Retreats." Paris Rue de Sèvres, 95. One vol. in-12, XXVIII—620 pp.

No one is ignorant of the efficacy of spiritual retreats in the supernatural life. St. Vincent de Paul aided much in rendering this means practical; his disciples have striven to facilitate the method. This was the object of Collet, in the book, so replete with doctrine and so soul-stirring, borrowed, as he says, mostly from Father Bonnet, Superior General of the Congregation of the Mission: *Méditations pour servir aux retraites*, etc. (Paris, 1769). This was, moreover, the object of the book published by Rev. Vincent Terrasson, under the title: *Manuel des retraites suivant l'esprit de Saint Vincent de Paul* (Paris, 1881).

The same is likewise the object of the work to which we now call attention, published with the approbation of the Superior General.

209. *Cantuale ad usum domus parisiensis Congregationis Missionis*. Tournai, Desclée; for sale Rue de Bac, 140, Paris. In-18, 150 pp. Price net: 30 cents.

Offices propres de la Congrégation de la Mission. In-18, with notes. For sale Rue de Bac, 140, Price net: 15 cents.

210. V. ERMONT: *La Bible et l'Égyptologie*.—*La Bible et l'Assyriologie*.—*Le Symbole des apôtres: histoire du Credo*.—*La Primauté de l'évêque de Rome*.—*Les Origines de l'Épiscopat*. Five Vols; each 64 pp. Paris, Bloud, 1903. In-18.

The collection entitled *Science and Religion* published by Mr. Bloud is well known. In the treatises of small book form 64 pp. in-18 (there are already nearly 200 of them), all interesting points of religion are set forth and defended in their relations with contemporary Science.

211. E. VILLETTE, C. M.: *Un enfant du Cateau soldat et martyr; Jean-Antoine-Joseph de Villette*. Cambrai, Deligne, 1903. In-8 of 54 pp.

Notice on one of the martyrs of the Revolution (September 3, 1792). Father de Villette was massacred at Saint-Firmin, at Paris, and, on this occasion, the author has drawn interesting information from MSS. of Father Bonlangier, Lazarist, then procurator of the House of Saint Firmin.

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